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Christian Terminology in Chinese.

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(Continued from Vol. XXIII, p. 255.*)

IN my last paper I pointed out some of the difficulties which beset the task of finding fitting Chinese terms for the expression of Christian thought. I referred to the advantage gained and the danger incurred by our borrowing from Buddhist sources, and urged the necessity for a review of our terms by competent hands, in order to a just appreciation and right use of them. Following the list of Buddhist terms used in Christian books, which is given by Dr. Martin (in *THE MISSIONARY RECORDER* for May, 1889, p. 203), I indicated some of the dangers which arise from this source. I will now add a few more illustrations, some drawn from Buddhist phraseology, some from the general language.

To express the contrast between this world and the next, the phrases *lai shang* (來生) and *kin shang* (今生) are apt and convenient, but all such phrases drawn from Buddhism must be looked on with suspicion and used with some caution, lest they should carry with them the taint of transmigration. We can hardly do without them, but we can perhaps vary our expressions, and sometimes give a warning by disclaiming the wrong interpretation. Would *lai shi* (來世) be any safer? The phrase *ch'ung shang* (重生) lies a good deal open to the same kind of suspicion. How is it that in Christian usage *ch'ung shang* (重生) seems to have become appropriated to regeneration and *fu shang* (復生) or *fu huo* (復活) to resurrection? Is there any inner reason for the distinction, or is it arbitrary?

One sometimes likes to use the phrases *ku hai* (苦海) and *ch'an shi* (塵世) in illustration of the bitterness of the present life; but they are perhaps too pessimistic to be used without reserve of

* NOTE.—I have followed as before the spelling of Dr. Williams, and in remarking on the customary use of phrases have been guided by the usage of common speech as well as by that of books.

the world in which the Saviour has planted the Kingdom of God. When they are used in Christian teaching it might be well always to make some reference to their Buddhistic origin and to indicate how by the grace of God in Christ we are enabled to take a more cheerful view of the world.

Pi ngan (彼岸) is so very distinctively Buddhistic, connected as it is with the fundamental doctrines of the "crossing," and it represents, moreover, a goal so different from the Christian's heaven, that probably it ought to be rejected from our Christian books and teaching altogether. The same may be said, with even more emphasis, of *ch'ao tu* (超度).

Tsui (罪) is a valuable word, perhaps as free from objectionable associations as any non-Christian word can be. But it must be remembered that it leans to the meaning of "guilt," which is a consequence of sin, rather than to that of sin itself. Hence it takes the verb *fan* (犯) before it, not *tso* (做) nor *hing* (行) as *ngoh* (惡) does. That is, we are obliged to speak of "incurring guilt" if we use the word *tsui* (罪), while we must use *hing* (行) or *tso* (做) if we wish to speak of practising or doing wickedness. Moreover, the word *tsui* (罪) does not indicate the guilt of sin in the Christian sense, but rather the liability to punishment which is incurred by a breach of positive law. Hence *tsui jän* (罪人) is not so much a sinner in the evangelical sense as "a criminal" in relation to law.

A great service would be rendered to the accuracy of our language by any one who would carefully analyze and differentiate the various Chinese words which express ideas of wickedness, wrong, sin, guilt, fault, crime, transgression and the like.

Of such words we have:—

Ngoh (惡), *ts'ò* (錯), *yeh* (孽), *tsui* (罪), *kiu* (咎), *kwo* (過), *puh choh* (不着) or *puh shi* (不是), *puh hao* (不好), *puh i* (不義), *puh hoh i* (不合義), etc., etc.

It is easy to see that we have here a wealth of distinctive terms for this class of ideas, but in order to their proper use it is needful to trace the precise force of each in purely native usage, and to appreciate the shade of colour thrown on each by Buddhist and Confucianist thought. It is only by such painstaking labour that we can learn to use these terms to the best advantage, so as to make them cover as much as possible of the highly developed Christian conception of sin and its manifestations.

So with words expressing repentance and forgiveness. We have the Chinese phrases:—

Hwui sin (悔心), *hwui tsui* (悔罪), *hwui kui* (悔改), *kai kwo* (改過), *kai hwui* (改悔), *siang chwen* (想轉), *chwen i* (轉意), *hwui t'eu* (回頭).

The varying experiences of the beginning and course of the Christian life may be well discriminated by these words, if we know in what connections each may be appropriately used. Some may indicate the change of spiritual attitude represented by "grief and hatred of sin," some the "full purpose of, and endeavour after, new obedience" which follow, and others again the achievement of the changed life itself. But how loosely and inaccurately they are often used! Who has not heard phrases like "*hwui kai sin chu*" (悔改信主)? and what is the usual result of asking Chinese Christians to arrange in the order of experience the three words—*hwui* (悔), *sin* (信) and *kai* (改)?

Around this word *sin* (信) various doubts gather. The combination *sin k'ao* (信靠) seems to outline admirably the two elements of evangelical faith. But what of the phrase *siang sin* (相信)? It is appropriate to express the mutual confidence of two friends in each other, but is it right to use the words "*siang sin chu*" (相信主) as an expression of the clinging faith of a helpless sinner to an almighty Saviour? One remembers that in common speech at least the word *siang* (相) has really lost its meaning of "mutual," so that *siang sung* (相送) is used in many cases where the giving is all on one side, and there is only taking on the other. We might use the phrase *siang sin* (相信) to describe the confidence which an inquirer might repose in a Christian friend witnessing the truth to him, but a sinner's faith in his Saviour belongs to a different order of ideas.

Again, the phrase *sin teh* (信德) for "faith" has a very wide currency, but is very open to question. The convenient term *san teh* (三德), transferred from its native meaning to describe the three Christian graces of faith, hope and love, lends further plausibility to the use of *sin teh* (信德) for the first of them. In native dictionaries *teh* (德) is sometimes explained by *teh* (得). That is, a man's virtue is that which he has attained. So far, well; but the term seems to have acquired a suggestion of meritorious achievement, which is far from our idea of a Christian's graces as the gift of God. Moreover, Christian faith is a continuous act of clinging to another, not a quality or characteristic of him who exercises it. Still further, *sin* (信) bears two meanings, of which the first is clearly "faithful" or "truthful." In short, *sin teh* (信德) as a moral attainment, is the virtue of truthfulness or trustworthiness, the virtue which claims the faith of others, not the act or habit of exercising faith. Hence the use of *sin teh* (信德) to describe Christian faith is unfortunate and misleading. Dr. Williams in his Dictionary gives under *sin* (信) the definition "*sin teh* (信德) faith, belief." But can it be supported by illustrative passages from native literature?

The two senses of *sin* (信) are well illustrated in the "Delegates'" translation of 2 Tim. ii, 13,* where the word is used first for "believe" and in the next clause for "faithful." This is accurate and elegant, but I have heard a Chinese reader expand the clause 主無不信 into 主無不相信, which, of course, makes havoc of the sense. On the other hand the Mandarin version, "他仍是可信的," and even Dr. G. John's improved rendering "主仍無不可信," seem to fail in point and force. Could not *sin* (信) be used for "believe" and *sin shih* (信實) for "faithful" in this passage?

But what shall we use as an equivalent for "faith" in the many cases where the single word *sin* (信) is inadequate?


There are other gaps in our Christian terminology, some of which have been often pointed out but are still unfilled. Who will give us good and homogeneous equivalents for "prophet," "prophecy" and "prophecy"? To baptize "into" the name, to pray "for" another, the "communion" of the Spirit and of the saints, are but samples of a class of expressions which still await adequate rendering into Chinese.

It is not my purpose to go into detail, far less to attempt to solve the problems indicated. It is enough if attention has been called to a promising field for Christian scholarship. Is it too much to hope that some of those who are competent for such tasks may be induced to undertake a labour which will find its ample rewards in the gratitude of all missionaries? To help in subduing a great language to Christian uses, and in making it a more fitting vehicle of Divine truth to a great people, is a work to which the best powers and the widest learning might well be devoted.

S. S. Ballarat, November, 1892.

The Waning Religions of Japan.

BY REV. H. LOOMIS, YOKOHAMA.

S the numbers and influence of Christians in Japan increases, so does the hostility and activity of opposing forces become more pronounced and definite. The greater part of the Japanese are Buddhists; and they have come to feel that their religion is fast losing ground, and something must be done to maintain their power and influence.

Some three years ago they sent to India and obtained the services of Col. Olcott. It was thought that a man of his notoriety and ability would bring terror and dismay into the hearts of his opponents and complete victory to his friends. His coming was heralded far and wide; and for a short time large crowds thronged

*我雖不信主無不信。

to hear him. But his mission was a failure; and when he returned to Japan, about one year ago, he was so unpopular that in Nagoya, which is one of the strongholds of Buddhism, he was driven from the stage and not allowed to speak. Sir Edwin Arnold gave the Buddhists the benefit of his name and influence, but was not active in their support. Two graduates of Harvard (who were employed as teachers in the Tokyo University) joined the Buddhists and helped to give strength to their cause. The first missionary to Japan of the Unitarian faith tried to affiliate with the followers of Shaka instead of the followers of Christ.

As all these sources of encouragement and help have failed to sustain the dying cause, there has been an effort to put Buddhism on a new and more substantial basis. It is evident to all thinking minds that the old and absurd doctrines hitherto taught in regard to the creation and other matters must be abandoned, and so new theories have been advanced that were more in harmony with modern science and the known facts of the universe. But Buddhism lacks the quickening power that there is in the religion of Jesus Christ, and is doomed to pass away. The frantic efforts made to prevent its extinction are like the last struggles of the dying. They are indications of death and not of prosperity and vigor.

The Shingon Sect is one of the largest and most influential of the Buddhist Sects in Japan, and has upwards of 13,000 temples and monasteries. Its third general assembly met recently, and it is reported that everything seemed favorable at first. Scores of letters were received, and there were many proposals looking towards the abandonment of a negative, defensive attitude and taking a positive and progressive position. But when it came to the adoption of a constitution, there was such a wide diversity of opinion that part of the members withdrew and the meeting was dissolved without any result.

In the Nichi-ren Sect there is a controversy over the election of the chief priest. In the Seto Sect two temples have separated from the rest. Representatives from the other Sects decided that the separation was desirable, but the Home Department of the government has the control of religious affairs and refuses to sanction the separation.

In another Sect the older and the younger members are at war. Peace-makers protest earnestly against division of the forces of Buddhism at this time of danger, but in vain. The cause of division and strife is the matter of the education of the priests. It is asserted that they have not kept pace with the advanced state of education in the country, and as a class they are condemned on all sides as being ignorant and immoral.

Seeing that they were losing ground very fast, about three years ago some priests of the Monto Sect conceived the idea of entering into political life, and went so far as to send delegates to Tokyo to memorialize the authorities on the subject of amending the constitution, so as to allow their order to elect and be elected to the House of Representatives. It is also said that some of the priests were engaged in carrying on a secret and sometimes even an open canvass on behalf of some of the parliamentary candidates. An Association was likewise formed, called the "Sovereign-revering and Buddha-believing Grand Combination." One of the leading members of this Association was a candidate in Tokyo for the Parliament, and another was on the editorial staff of one of the leading papers in the same city.

But at a meeting of the chiefs of all the Buddhists held in Tokyo in 1890 it was resolved: First, That no priest be permitted to join any political party; Second, That no priest be allowed under any circumstances to labor for the benefit of any political party; Third, That every priest take care to warn his flock against the danger of allowing political differences to encroach upon the sphere of social intercourse, and against committing any breaches of the law in the excess of political zeal; and, Fourth, That under no circumstances shall any temple or building belonging thereto be lent for holding political meetings.

In commenting upon the conduct of some of the priests in regard to political matters, one of the Buddhist papers says: "These Buddhists were originally impelled to prefer such a request by zeal to increase the influence of their religion. They thought that their cause would gain materially by the presence in the Diet of a powerful contingent of men devoted to their creed. That they thought thus is natural, seeing into how deplorable a condition of ruin the whole fabric of Buddhist power has fallen in these latter days. Nevertheless, Buddhism is a force having deep foundations in the history, customs and art of the country, and it can yet be made an influential factor if only the work of its regeneration be carried out in a judicious and practical manner."

Another Buddhist paper discusses the question of the degeneration of the Buddhist priests. It does not hesitate to denounce the whole order of the priesthood as being sunk in the depths of immoralities. There have been pretended reformers in later years, who have caused a certain amount of excitement in religious circles for a short time, but they soon sank out of notice.

A young scholar, named Enouye Enryo, is trying to arouse interest in the study of Buddhism as a system of philosophy; but his efforts have not the slightest influence in reviving the vitality of

the religion. "Is there not," asks an author in one of the Buddhist papers, "a single true follower of Buddha among the 200,000 priests in Japan?"

In a recent copy of the *Japan Mail* there appears an article in which it says: "The regeneration of Buddhism is a very popular topic in a certain circle of Japanese scholars, but to all appearances the writings on the subject have not yet produced any noteworthy result. Nobody appears to question that the time for reformation is nearly ripe. The difficulty seems to be that there does not exist at present any priest equal to the task of reformation. The present scarcity of able men is not likely to be remedied in a short space of years, as the requirements of other departments of life are absorbing virtually all the available talent, and will continue to do so for many years to come. The priesthood is now composed, for the most part, of the lowest dregs of society, bankrupt spendthrifts, knaves who have no other place of refuge left, and good-for-nothing fellows incapable of earning a livelihood in any sterner line of life."

One of the severest blows that has been struck at Buddhism is the recent decision of the Tokyo City Council that the cemeteries of the Capital shall no longer be under the control of the various temples, but controlled by the District Officials. The priests can thus no longer sell the ground as heretofore for burial purposes, and the great part of their income will thus be cut off. This action has caused great uneasiness among the priests; and it is reported that they are resolved to contest the matter by a lawsuit against the Governor.

Whatever may be the issue, it is evident that the superstitions of the past are steadily losing their hold upon the minds of the people and opening the way for the coming of the King of Righteousness with healing in His wings.

Prof. Ladd, of Yale Theological Seminary, has recently visited Japan, and writes in regard to the condition of things as follows: "Some of the most observing, thoughtful and influential of the political leaders of Japan are coming to recognize the fact that they, the nation, need Christianity as a moral power to teach the people self-control; need it also to reform evil customs, alleviate suffering, solace sadness and cheer the fainting national heart. Some of the most reactionary of the 'Conservative Party,' in view of their inability to bring the nation back upon the Confucian Ethics, are really glad of help from Christian ethical teaching and discipline. It is as a moral force that the statesmen of Japan are most inclined to welcome the work of Christian teachers."

Yokohama, Japan,
December 15th, 1892.

Collectanea.

CHARITY AND PAGAN RELIGIONS.—There is in Japan one point in charity that stands out in marked contrast to Europe and America—the little done by religion. The two religions of Shintoism and Buddhism have done, and still do, almost nothing towards the alleviation of physical suffering. In old times a man could find shelter in a temple for a month when his own house had been destroyed, just about time for him to rebuild. But very little else seems to have been done. Charity is something that is not a part of religion, as people look at it here.—*Prof. C. Meriwether of Sendai College, Japan, in The Charities Review.*

A CHINESE BOB ACRES.—A Chinkiang man bought some medicine from a druggist, but after taking it he found he was worse than before. He then went to the shop, pulled down the sign-board, broke it and smashed everything within reach. Of course the shop people resisted. The great exertion and fury brought out a free perspiration, and the belligerent patient, who was simply troubled with a bad cold, discovered, much to his surprise, that he felt better. By this time a dense crowd had gathered in front of the shop, cutting off all retreat for the now thoroughly embarrassed man. He had not a leg to stand on, and had to apologize and make good the damage done.—*Ec.*

SUPERSTITION OF THE MASSES.—The democracy of China had enormous power, and however much the literary and leading classes of China were enlightened, the enlightenment of China would not come with a rush or a run. He had an instance of this during last summer in the neighbourhood of Ningpo, where he was. After a period of drought a crowd of people went to an official yamên, carrying a frog or something similar, which they wanted the magistrates to come out and worship. Two at least said they did not believe in such things and they would not do it, but they were forced, and those enlightened men had actually to bow down and worship the reptile. There was thus a certain amount of bondage, under which the enlightened classes rested. Another case which had come under his notice was with regard to the Cathedral spire. A Chinese gentleman, who had been to America and spent twenty or thirty years amidst foreigners, assured the captain of a steamer that the spire had pressed so heavily on the back of a great fish that it had come up again at the Woosung Bar.—*Archdeacon Moule, as reported in N.-C. Daily News.*

THE OPHIR OF SOLOMON.—Recent political events on the south-east coast of Africa give renewed interest to the theory that the famous Kingdom of Ophir, from which came much of the vast wealth of Solomon, was located in this vicinity. Not only is the name Sofala, which is at the head of a bay opposite Madagascar, a possible corruption of Ophir, but travellers have found an astonishing quantity of gold in the hands of the natives, while several explorers have met with most remarkable ruins in the interior. These remains are unlike any others found in the Dark Continent, being great enclosures made from granite blocks regularly laid and sometimes cemented. These works must have been built by foreign invaders, probably representatives of one of the great commercial powers of the ancient world, and add strong confirmation to the belief that here was the kingdom of Ophir.—*Ex.*

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AN EXECUTION IN NANKING.—Yesterday I was returning to my home from the city when I saw an immense crowd of people, and presently I saw the chair of the Magistrate and his retinue hurrying away, after a gun had been fired. It was an execution. The criminal was led along the street with chains on his legs, and his hands tied behind him, and escorted by soldiers. When he arrives at a spot where two large streets cross, he kneels down, a man holds his queue, and the executioner with one blow severs his head from the body on the signal of a gun being fired. The headsman is dressed in red. Immediately the head falls the great crowd of people clap their hands, not in loud applause, however, but in their superstition to drive away the *sha-chi* 殺氣 (the deathly influences, or the spirits of death). Then the Magistrate and his retinue hurry away almost on the run to the Temple of the city God, Chān Hwang, to burn incense, so letting the god know that justice has been done, and to prevent killing influences. From the city god's temple they then go to the Magistrate's yamên, and the official sits in the hall of justice, and the whole yamên assembles, when all cry out "Ho! Ho!" to drive away any remaining evil spirits, lest death or calamity should come on any of them.—*Correspondent in Shanghai Mercury.*

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OUR MISSIONARY OPPORTUNITY IN CHINA.—The Chinese are at once the oldest, the most numerous, the most exclusive, the least understood people on the face of the earth. The interval between the thoughts, the traditions, the tastes, the aspirations of this people and those which make up our inner life, is nearly as great as can well be conceived. Here in the centre of the Oriental world, facing the sea along a coast of above three thousand miles, in a

territory, the natural seat of empire, which exceeds the whole continent of Europe in extent and constitutes one-tenth of the habitable globe, amid natural conditions of climate and soil which have made intercourse with the rest of the world needless, and which have sustained a teeming population for a period far outrunning the entire history of the longest lived states of ancient or modern times—here this nation has dwelt since Abraham went out from Ur of the Chaldees, and here it abides to-day with unfailing numbers and unbroken strength. It is the only spectacle of the kind which history presents or the world has ever seen.—*Rev. Dr. Judson Smith.*

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THE DEATH OF A CHINESE CENSOR (!)—A placard issued by a Mr. Chow during the late Central China riots, and which appears on page 166 of the Blue Book, narrates as follows a pretended incident, calculated to work upon the ignorant and superstitious minds of people:—"Suddenly a missionary came here to visit him. He (the censor) refused to see him on the plea of sickness; he would not take an excuse, but insisted on coming in, and sat down alone, and in a little time drew forth a bottle and gave it to the censor's servant; he told the servant it was good medicine, and asked him to give it to his master, and that it would cure all diseases. The missionary then went away. The servant gave the bottle to the censor. The censor opened, smelt and threw it away. In a minute or two the censor tried to speak, but found himself dumb, but his mind was clear, and he wrote a paper ordering his servant to call a doctor. The doctor said he did not know what was the matter with him, and therefore that no medicine could save him. Several other doctors were called, but they all folded their hands and could do nothing. His friends, relatives and connections were all very sad, and came to the conclusion that the sickness was caused by smelling the stink of the missionary's bottle. At first some disbelieved, so they tried the experiment on a cat and a fowl, and directly they smelt the bottle they were unable to mew or crow; they also tried it on a falcon with the same result. Everybody was astonished. The censor was very angry, and wrote on a piece of paper: 'The pig's religion is poisoning me. They fear my courageous denunciations. To speak now I must take paper and ink; I cannot speak with my mouth. I would wish to go to the gate of the palace, make nine prostrations and present a memorial to the Vermilion Pavilion, to cut off my tongue with a knife, to slit my chest and drag out my heart and die, and when the Son of Heaven (the Emperor) shall have heard of this thing he will pity me and will graciously issue an Edict of Compassion.'

*J. Ishii and his Institution.**

 R. J. ISHII, of Okayama, is perhaps the most widely known living Japanese Christian. Not only from end to end of this Eastern land is his worth respected, but his name has gone out into all Christendom as a synonym for fearless faith and practical piety. He is rightly known as a man of strong faith and tender sweetness of life. His simple trust in God is as refreshing as it is rare in this age of science and the *Soroban* (reckoning board.) He possesses to a wonderful degree "that marvelous sixth sense" which sees God, and his faith is in truth "reason on wings." It knows in whom it has believed, can give the wherefore for its conduct, and is ever reaching out after larger things, mounting higher toward the heavens. So many inquiries have come for a statement in English of the man's work thus far, and so wide an interest has been awakened in him and his labors, that a brief record of the leading events of his life, together with the causes that led to the establishment of his Orphanage, and its present condition and outlook, seems called for.

He was born at Takanabe in the province of Hiuga, on the south-east side of the island of Kiusiu, in the first year of Keio, the father of the present Emperor, which means 1865, A. D. His parents were *Samurai*, and thus of good standing, but through poverty had been unable to gain an education for themselves. They were determined, however, that their children, especially the son, should not lack in this needful preparation for life.

His intellectual training was carefully watched and planned for. At the age of eleven or twelve, young Ishii's attention was first called to the Christian religion. Strange and crude as that experience was, he marks it as the first in a chain of causes bringing about his present religious condition. In reading a translation of Peter Parley's "History of the World," he saw a representa-

*Many of our readers have doubtless heard of Mr. Ishii and his orphanage work in Japan. We have been asked to reprint in these pages the little pamphlet by Mr. James Pettee entitled, "*J. Ishii and his Institution, Japan's chief Apostle of Faith, The George Muller of the Orient and his Unique Orphanage,*" and as we consider it a work not only worthy of the support and prayers of God's people, but also, if known to the native Christians of China, helpful and inspiring to them, we gladly give space to these lengthy extracts, hoping that many of our missionary readers will make them known to the Chinese Christians with whom they are associated. Mr. Pettee says: "This statement, which makes no pretensions to literary excellence, is in the main a rough translation of Mr. Ishii's words as they fell from his lips. My chief endeavor has been to render correctly the exact facts in this marvelous story taken from life."—Ed.

tion of the cross in a picture of the Crusaders. A school friend told him that if he worshipped that unseen by others he could work magic. So he tried it often, saying over when by himself, "*Christo Jūji gun Dono*," "O, Christ, Lord of the Army of the Cross."

One day, while fishing with other boys for river carp and eels, none of the party having any success, it occurred to him to try his new magic art. So after a silent "prayer and act of worship," he threw out his hook and immediately pulled in a fish: not once, but many times, and always with results, he alone of the party making any catch. At another time, when off with friends who had no luck, he quietly remarked to one of them, "I can tell you how to catch some; just say over these words and throw your line so." The boy did as he was told and pulled in a big fish. Naturally the superstitious youngsters were all deeply impressed. Mr. Ishii dates his first idea of an unseen all-powerful God and prayer to him from that crude boyish experience.

At fifteen he went to Tokyo for a year's study. There was great political excitement in the capital at the time. The students were incensed against Prince Iwakura for his pacific settlement of the Kofuto difficulty with Russia, and threatened to assassinate him. It was also the time of impending war between Japan and China over the Riukiu Islands, a result happily averted by Gen. Grant's mediation. Our hero saw the great American general and was as much excited as any of his fellows. Returning home he ventilated his views on the political situation, and then wrote them down while staying at a hotel. A government spy in the next room heard his talk, entered his room in young Ishii's absence, seized his inflammatory journal and caused his arrest, supposing him to be an unsuccessful assassin of the great Japanese prince.

In this connection occurred what Mr. Ishii regards as the second in a chain of causes leading to his present faith in the mysteries of an unseen world. On the night of May 12th, 1880, he dreamed that the police came and seized him. The next morning about eight o'clock, in marched two policemen and began to carry out his dream to a remarkable nicety. Thinking over this coincidence while confined in jail, he was led first to believe in an invisible God. Until informed in the court-room at his trial, in response to his own question, he had no idea for what he was seized, or on what evidence. His case being a new one in that locality, not noted for political criminals, was referred to the Kagoshima authorities, and his innocence being established he was released after forty days' imprisonment. He was married about this time to Shina Uchino, whose father, a retainer of the prince, had died many years before.

Anticipating my story, Mrs. Ishii has always been a true helpmeet to her husband. She received baptism at Takahashi, Bichū, in 1886, and has quietly but conscientiously aided Mr. Ishii in all his philanthropic schemes.

In 1882 he went to Miyazaki (Hiuga) and became a policeman for six months. Falling into bad habits, he went to Dr. Ogiwara for treatment, and received from that excellent man not only pills and potions but sound moral advice. Dr. Ogiwara had previously talked with him about the existence of one true God and the immortality of the soul. He now urged the young man to break off his evil habits and act as though he had an immortal soul in his charge. Ishii was deeply impressed and decided to study medicine. Dr. Ogiwara advised him to go to Okayama, as the school there was one of the finest in the country, and because of the presence of Mr. Kanamori and other Christians in the city, he could make a more thorough study of the Western religion. In August, 1882, this now thoroughly aroused student came to Okayama. He had no Bible and had read but little about Christ and His great work for the world. He had learned from Dr. Ogiwara that faith, hope and love are the three fundamentals of Christianity. His appetite was whetted for more of this new system of divine truth. Here he at first joined the Roman Catholics, but the longing to use a Bible for himself led him to seek out the Protestants, and in a devoted Christian woman, Koume Sumiya, he found a kindred spirit and one whom he named the "mother of his faith." To this day he goes to her for counsel and sympathy in every experience.

In July, 1884, occurred an event which not only helped him forward in the divine life, but gave him his first impulse toward humanitarian activity. At his home in Takanabe, he read of the gifts to Joseph Neeshima by an old man and an old woman in America of two dollars each for the establishment of a Christian college in Japan. That these poor old people should give money for use in a distant land was a new gospel to him. From that time he devoted his life to the welfare of others. He opened at once, in an old Shinto shrine on the edge of the town, a night school for poor children. On his return to Okayama at the end of the summer, the school was continued by one of the boys he had saved out of beggary. For four years this enterprise was kept up, Mr. Ishii furnishing the funds and the faith. He testifies that as often as he forgot to pray in Okayama for the Takanabe school, a letter was sure to come from his assistant, saying, "The school is running down." Then more earnest prayer in Bizen was followed by a letter from Hiuga, saying, "All goes well again." This not once but many times.

In March, 1885, he visited his native province in company with Mr. Cary. This was the beginning of consecutive Protestant work in that region. The following August, while living in a Japanese house belonging to the missionaries at Okayama, he read a translation of Smiles' "Self Help," by the famous scholar Nakamura. He was profoundly impressed by the testimony of Dr. Guthrie, "the Apostle of the Ragged School movement," as to the influence exerted upon his life-work by the example of John Pounds, the humble Portsmouth cobbler, who, "while earning his daily bread by the sweat of his brow, had rescued from misery and saved to society not less than five hundred of these poor children." Like Dr. Guthrie, Mr. Ishii could say: "I felt ashamed of myself; I felt reproved for the little I had done. I was astonished at this man's achievements." He wrote in his journal at the time, "I believe myself born for that purpose, and I will follow Guthrie's example in imitating Pounds."

While a student in the Medical School, he paid out of allowances from home, in addition to his own bills, the charges of a student friend (Watanabe) then in Okayama. Money becoming scarce for such a strain, he decided to work as an *amma* (massage shampooer) out of school. He kept this up through the winter, going generally first to Mrs. Sumiya's house for a prayer with her, and then plunging out into the cold night and working at this exhausting profession till nearly or quite midnight, then rising at four to study that he might hold his high place in the class within the first three. The plucky student secured plenty of work, earning from ten to twenty cents a night, and lost no opportunity to preach his new faith. Several of his patrons were led to embrace Christianity; but he injured his health by this overwork, and laid the foundation of his later illness. Dr. Suga, a leading instructor in the Medical School, and now at the head of the Okayama Hospital, learning of the doings of this promising student, wrote him a most sympathetic letter, extending a cordial invitation to come and live in his house, promising to pay all necessary bills if he would drop his night work. Young Ishii's independent spirit was strongly inclined to decline the invitation, but on the advice of his two wise counselors, Pastor Kanamori and Mrs. Sumiya, he yielded, and for three months was an inmate of the Dr.'s family. Both the Dr. and his wife have been most loyal friends of Mr. Ishii ever since. Dr. Suga freely gives him medical advice and other aid for his Orphanage, and promptly subscribed one hundred dollars when Mr. Ishii began his work for the earthquake sufferers last November. I take special pleasure in mentioning this, because Dr. Suga is not a professed believer in the Western religion.

In December, 1886, Geo. Muller came to Japan. The following February, while boarding in the house of a Christian he heard a letter read from the son, then a theological student at the Doshisha, describing Mr. Muller and his visit to Kyoto and dwelling on the "life of faith" of that wonderful man. Again deep thoughts were stirred in Ishii's mind. Then first he understood something of what is meant by those words in common use, "Living Heavenly Father and His love." Then first he committed his life and all to God and His service. Heretofore his purpose had been to serve God in some way after graduation. Now he decided to begin at once and for children. This he numbers three in the list of great causes that led to his life-work. Though suffering from brain trouble, he continued to study, but not improving, went in April to Kamiachimura in Oku gōri, some twelve miles east of Okayama, and began practising medicine to support himself. He here definitely put into practice for the first time a principle of action so common with him since, of having no reserves in money or resources, but doing to-day for others the utmost that he can, and trusting God for the future. His fellow student Watanabe, then at the Doshisha, was greatly troubled for money. After earnest prayer and careful thought, especially over a definition of love given him by Mr. Kanamori, "Forget self and do for others," and Geo. Muller's "Trust is following God's Word," he decided to send all the money he had and could earn to Watanabe, should it be needed. Joy and peace took possession of his soul, and, one might add, have never left it since.

The house adjoining the one where he roomed was a miserable hovel, frequented by the very poor. One day in June a beggar woman with two children stopped there and remained over night. Noticing that the family was very needy, Mr. Ishii stepped in and gave a bowl of his own rice to the eight-year old boy. The lad immediately passed it over to his younger sister, who was a cripple. The mother was out begging for a breakfast. Returning later she called on Mr. Ishii and thanked him heartily for his kind act. A little sympathy and persuasion unloosed the woman's tongue, and she told a pitiful story. Her husband had died, she was now begging her way back to Bingo, her old province, hoping against hope to secure work there. She said more than once, "I could support myself and the crippled girl, but I can't earn enough in addition for the boy." Mr. Ishii, prompt to act upon his newly formed rule of life, at once offered to adopt the boy. The mother's love was strong and the woman hesitated. Mr. Ishii begged her to give him up for all their sakes. At last the woman consented on condition that the boy might be returned to her every night. This arrangement was followed for a week, Mr.

Ishii caring for the boy through the day and giving him back to the mother for the night. The family were so filthy and the boy so diseased that every morning, on receiving the lad, Mr. Ishii stripped him and gave him a hot bath, actually "scraping off the vermin" with a brush, as more than once I have heard him tell a Japanese audience. He then dressed the child in clean garments, taking these off at night and putting on the dirty rags once more. After a week's trial the mother was convinced of Mr. Ishii's sincerity of purpose, and committed the boy to his charge. This was the first child in Mr. Ishii's adopted family. The boy still lives and is frequently shown to audiences as "the original orphan." With such pains was the work begun, which speedily grew into an organized Asylum for needy children.

Fourteen months later that mother visited the Asylum in Okayama, and could hardly believe that the healthy, happy boy who came out and called her mother was the diseased, filthy, stunted child she had so reluctantly given up to a better life. The woman was able to earn a comfortable living for herself and one child. Relieving her of the care of the other saved the whole family to society by turning beggars into bread-winners. Such cases are frequent in the experience of the Asylum, and explain one reason why Mr. Ishii believes in a charity of this sort. A poor woman can support herself and one child, but not more, except with great hardship. The joy of this family over its salvation was a melting sight to all who witnessed it.

In July, 1887, occurred what Mr. Ishii reckons the fourth and final cause for the opening of the Orphanage. He learned of a poor fisherman and his wife, who though but slightly removed from starvation themselves, adopted a little girl of three and a boy of five, left by parents and two elder brothers, who all died from cholera. The heartless neighbours were about to bury the younger child in the coffin with its mother, it being nearly dead from starvation and no one to care for it. Two thoughts came home to the young physician with great force: First, the pitiable condition of orphans; Second, if those who know nothing of the great love of Christ can show such kindness, as these poor fishers, what ought not we Christians to do? Dare we do less than they? He returned to Okayama, conferred with his trusty advisers, and in September, 1887, rented a part of a large temple of the Buddhist sect, moved in with his family, and quietly opened his Asylum for needy children. He began with the boy whose story I have told above, and two other lads whom he had picked up. He had no resources but his own abounding faith and devoted spirit. A medical student himself on the last year of his course, with every

reason for encouragement if he devoted himself to his profession, he was so impressed with the Divine call to work for children that the following winter, when within four months of graduation, he withdrew from the school and refused to apply for a diploma. He did this against the advice of all his friends, and solely that his heart might not be divided between his profession and his calling. He instinctively felt that he would lean on his diploma if he had one. He would not be a doctor in name, lest he should be turned aside from the straight line of his life's duty.

I know of no clearer case in modern days of an "eye single" to life's one work. Such sacrifices for principle and such sensitive balancings of duty are too rare in actual life to pass unnoticed. They merit the careful thought of all who desire the development of man's spiritual nature. There are modern Pauls who are never disobedient to any Heavenly vision (Acts xxviii, 19.) They are the seers of their age, the saviours of their generation. Since that day of momentous decision, the institution has grown steadily in numbers, influence and good works. It has passed through many trials, but they only serve to strengthen its faith in the spiritual verities of life. It has been reduced at times to its last pot of gruel, but the prayer of faith has brought relief, and sometimes just at the moment of dire need. Mr. Ishii has never refused shelter to any needy applicant. His home has become so widely known, especially since the earthquake last fall, that he is forced to inquire carefully into the actual needs of each case, so as not to be imposed upon by the shiftless and the lazy. Twice he has shown the greatness of his soul by rising to meet the emergency of widespread calamity, after the Kishiu floods of 1890 and the great earthquake of 1891. Quietly conferring with the children last November, he infused his own self-forgetful spirit into them.

Mr. Ishii's second daughter, born January 15th, while he was away on this wider work of charity, received the name of *Shin* (earthquake), and was dedicated from birth to the work of ministering to those who should suffer from great natural calamities. His elder daughter, born two years before, he named *Tomo*, for she is to be the Friend of Orphans.

Industrial.

Feeling that his Home was imperfect so long as the children were cared for entirely through the charity of others, and not taught to work for themselves, he opened an Industrial Department in September, 1890. The trades now taught are printing, farming, barbering, straw-weaving, silk embroidering and the manufacture of matting, besides cooking, washing and sewing.

He plans soon to open match and soap manufactories and a training school for carpenters. The children work through the day and study in the evening. There is also a kindergarten for the very youngest and an English class for ten of the most promising students. Of many gifts to the Asylum from all parts of the world, the past year has seen two of special magnitude, one from a Japanese and one from abroad. A humble, devoted evangelist in Baushtu has given his whole property, valued at some eighteen hundred dollars, to Mr. Ishii's work, and that estate is now used as the farm branch of the Asylum. In response to an appeal by the Rev. B. F. Buxton, at the time of the earthquake, a draft amounting to two thousand two hundred and forty dollars has been received from England, mainly, if not entirely raised in one family, for this timely work of Christian charity. The total gifts, including land and clothing from the first for this widely known Orphanage and its outreaching work, sum up to about eleven thousand dollars. Measured by figures alone, the faith of this one Japanese has been singularly fruitful.

One striking fact is that it has never been necessary during the four and a half years of this work, to buy a single article of wearing apparel, save when the earthquake branch was first opened at Nagoya. Enough has always been contributed for the needs of the children by students of the Doshisha and other schools, or by Churches and communities. Two hundred and eighty-five boys and girls have been connected with the Home. Of these twenty-five have died, seven run away, twenty been returned to their friends, and two hundred and thirty-three may now be found in the three Homes. The children practically govern themselves; they being divided for this purpose and for their trades, like the old Israelites, into companies of tens, of fifties and of hundreds. All elections are by ballot, weekly meetings are held about Asylum interests, the graver cases alone being referred to Mr. Ishii. The children print sermonettes and distribute them through the city, and are preparing to publish a small paper. They take great interest in their industries, are loyal to the Asylum, almost worship "Father Ishii," and soon catch his spirit of simple trust and practical piety.

Besides Mr. Ishii and his wife, the aid of twenty-one assistants is required in the three homes. As one remarkable feature of the institution, it may be stated that these are all thoroughly imbued with the peculiar spirit of the Orphanage. It is a labor of love in every case, and should Mr. Ishii be removed to-morrow these loyal helpers would carry it on in the same unique spirit. This most desirable state of things has come about during the past year, and

gives a look of promise and permanence to the institution. The Asylum is preëminently a place of prayer. Founded in prayer, it is continued in the same spirit. The morning hour from six to seven is called the prayer-hour. The children go singly to a graveyard in the rear of the temple for private devotions. Also at nine o'clock on Friday evening a short meeting for those who desire it is held at the same sacred spot. This is the Bethel of the Asylum, and has witnessed several remarkable answers to the prayer of faith. After breakfast comes a half hour of devotions in the temple and again in the evening. On Sabbath afternoon the children march in military order, headed by their own buglers, to a church a mile and a half away. It is a stirring sight, and has led more than one sight-seer to send gifts to the Asylum and inquire into the claims of the Christian religion.

It is needless to add that such an institution continues to have manifold wants: that is, it constantly sees new openings for work in the name of Christ. Whether it will ever be self-supporting it is impossible now to say. Industrial profits in this country are so small that the outlook is discouraging. In this connection it is pleasant to record that on the morning following the news of the receipt of the large Buxton gift from England, the Asylum voted unanimously to use no more charity money for food except for rice. So far as the profits of their industries allow, they will purchase vegetables, fish, meat, etc., but if driven to it they will live on rice and salt rather than burden unnecessarily the charity of Christendom.* At all events, for the present, the Home must trust to voluntary contributions to keep it running. Twenty dollars a year amply supports one child, and is almost sure to turn a burdensome beggar into a Christian bread-winner. The Asylum ought to have one—yes, two, good organs. It sadly needs another house or two at three hundred dollars a building. It could make wise use of more land at three hundred dollars an acre.

To sum up the man and his work in a word, Ishii and his Institution are a practical realization of his own favorite New Testament verse: "A new commandment I give unto you, that ye love one another." A love that works itself out in deeds. A life that is truly Christ-like. The spirit of the Bible worked into flesh and blood. Simple loyalty worthy of a Christian *Samurai*. Faith that feels, hope that though always grave is never despondent, love that counts no cost, if it may but save a few of the "the least of these my brethren." Such a man is Juji Ishii. As those who read Japanese know, the cross is hidden in his name. It is sunk deep into his

* This money was evidently given to the Lord for His work, and should it be referred to as "The Charity of Christendom"?—Ed.

life as well. Sixteen years ago he heard for the first time of that wondrous symbol. Then it was simple magic used for a selfish end. Now it has grown to mystery of a peculiarly spiritual order, but devoted to the noblest of practical aims.

Revival: Awakening: Union.

BY MR. G. M'INTOSH, PRESBYTERIAN MISSION PRESS, SHANGHAI.

THE following thoughts on these three topics—with special reference to revival among the native Christians, consequent endeavour to awaken their heathen countrymen, and, as a natural result, the union of workers, both native and foreign, in this aggressive work—have been suggested by the evident results of a four weeks' evangelistic campaign in Shanghai. Whilst, of course, the conditions of work in other centres are in many respects different from those in Shanghai, where there are drawbacks to aggressive work among the Chinese peculiar to this unique community of heterogeneous elements, still some of the salient features and methods may be adaptable in other centres.

On January 4th a circular was issued by Revs. C. F. Reid and Tong Tseh-tsoong, as committee for this special work, giving full details of the series of meetings which were to begin the week following. According to the plan adopted, the meetings were held during the first week in the London Mission Chapel, Shantung Road, at 7 p.m. During the second week the evening meetings were held in the American Episcopal Mission Church, Hongkew, and the afternoon meetings at the L. M. S. Church in the native city. The third week's meetings, which are in progress as we go to press, are being held in the afternoons in the South Gate Presbyterian Church, and in the evenings at the Southern Baptist Mission, Old North Gate. The fourth week's meetings will be held in the Methodist Church, Yunnan Road. The original programme drawn up for the evening meetings was as follows:—

MEETING FOR CHRISTIANS AND INQUIRERS, 7 p.m.

Opening Hymn and Prayer, ten minutes.

Reading and Exhortation, by Leader, fifteen minutes.

Singing and short Prayers, twenty minutes.

Doors opened for general congregation, 7.45 p.m.

Singing, ten minutes.

Address by a Missionary selected by Leader, fifteen minutes.

Address by a Native Preacher " " " " "

Singing and Personal Work in the congregation, fifteen minutes.
Doxology and benediction, 8.40 p.m.

The Shanghai missionaries of all denominations entered heartily into the plan, and there was no lack of workers. Posters, circulars and hand-bills, in colors and style most pleasing to Chinese taste, were freely circulated, whilst a special canvass was made in the particular neighbourhood of each week's place of meetings. The addresses of foreign and Chinese workers in each mission, with times when they could converse with inquirers, were printed and pasted on sheet tracts, which were given away at the close of each meeting. A special hymn-book, composed of selections from colloquial hymn-books, was printed for the occasion. A preliminary music drill, under the superintendence of a foreigner, also tended to promote the harmony and interest of the meetings. The native Christians entered heartily into the plan; many were willing to speak for the Master, and the attendance at the meetings showed the sustained and lively interest. It required a certain degree of enthusiasm for Chinese to trudge to the place of meeting through rain, snow and sleet, along muddy roads, and for about a week exposed to a cold, the like of which had not been experienced in Shanghai for about thirty years.

The results are already apparent in an infusion of true throbbing life into the various departments of Church work. At the Mission Press Church we have a larger attendance and more hearty participation in Church, Sunday School and Christian Endeavour meetings; whilst at the short preliminary service every week-day morning, at 7.30, attended by nearly 90 of the workmen, there is noticeable, in the prayers of the native Christians, a thawing of formality and less perfunctoriness in leading devotions. Of course, it is impossible to forecast what will be the result in the awakening and ultimate ingathering from the heathen. We leave results with the Lord of the harvest; but we are devoutly thankful for the quickening and deepening of spiritual life among the native Christians, and this we know is the surest way of stirring up an interest in the salvation of others.

The question now arises: Does not what we have seen and heard during these meetings, demonstrate the practicability of reaching the Chinese by usual evangelistic methods? Glancing over the written experiences and opinions of various missionaries during the past seventeen years, I have been surprised at the depreciatory tone often adopted in speaking of the spiritual capabilities of the Chinese Christians. That the Chinese have no natural bias to spiritual things, that they are enshrouded in the senses, and self-consciousness being so deeply seated that the whole life is arranged

as if intended to be acted out on the boards of a theatre,—that they are of the earth, earthy: these and many other reasons are adduced for a low plane of Christian life, for the tendency in Chinese Christians of religion sinking into ritualism or formalism, for deficient views of Christianity and languid attachment to its doctrines. Without combating these assertions, evidently based on long experience, with my opinions formed during a seven years' term of service, in which the nature of my work left little opportunity for very close or wide observation, I would like to ask if we have had sufficient patience with the Chinese Christians. Their lives and the lives of their forefathers have been moulded by the most worldly and sordid influences, and been contracted and demeaned by the chilling associations of idolatry; and yet from them, with their hereditary instincts so antagonistic to Christianity, we expect too often the same immediate results as we hope to find in our countrymen who are reaping the benefit of constant Christian environment and of generations of moral back-bone development.

A truer key-note was struck by Rev. J. Jackson in last month's RECORDER. In speaking of evangelistic results he expresses the opinion that "the Chinaman is after all not so entirely destitute of emotion as we are apt to suppose; and if the Chinese Christian does not give that outward evidence of an inward experience which we are accustomed to in the West, the reason is to be found quite as much in the absence of the experience as in actual incapacity for emotional feelings." Once the native Christian thoroughly realises his duty to labour for the salvation of his relatives and neighbours, we may see the results long hoped and prayed for. Our own experience bears us out in this: have not our own souls been quickened by direct personal evangelistic effort? After being engrossed in studies or in the routine of prosaic duties which seemed as unceasing as their entire absorption was dwarfing to the spiritual life, the opportunity has been afforded for participating in direct evangelistic effort. Shackles seemed shaken from us, mundane limitations were removed; in coming into sympathetic contact with the doubts and fears of some, or being saddened by the indifference of others, we felt a holy unrest. Shaken out of our self-centred routine we realised an overlooked duty: that having freely received, it was ours to freely give to others. Ashamed of our culpable selfishness, a burning desire possesses us for the salvation of souls, whilst the new experience teaches us wisdom in soul-winning.

It seems, therefore, our bounden duty to do all we can to stimulate the native Church to aggressive work, to clearly show them it is their duty as well as, or rather more than, ours, to

evangelise their own country. If there is lacking in them certain qualifications for the work, some of their national characteristics will come to their aid with a new and sanctified force. Once they realise the personal nature of our Lord's command, "Go home to thy friends and tell them how great things the Lord hath done for thee," their lack of shyness in talking of private matters, their perseverance, and their impassioned energy when strongly moved, will impel them to labour for the salvation of others.

In the suggestive article by T. R. (the well-known friend of China) in the *North-China Daily News* of January 17th, on the conflict of two civilizations, we are reminded of an important phase of the teaching of Christian civilization: the duty of delivering the human race from sin and suffering of all kinds. T. R. points out how only Chinese Christian converts seek the salvation of their fellow-men. If we had more of this aggressive work, a more constant and ever warming desire on the part of the native Christians for the conversion of their fellow countrymen, might we not expect a more general interest regarding, and enquiry into, Christian doctrines; and might we not expect some degree of responsiveness to take the place of the present utter indifference to philanthropic work carried on by foreigners?

And now with regard to our last topic, may not the harmony that characterised the planning and the carrying into effect of the plan of these united meetings, show that it is possible to have practical coöperation without organic union? It has been feared by some that there has been too much talk about the need for closer and more defined organization. That there have been good grounds for this fear has been shewn in the readiness with which prominent men in the home lands have taken up the cry of lack of order and organization, and mourned in public over the disunited way in which mission work is carried on. It is a pity that such an impression has been created, seeing there is so much real union among Protestant missionaries in China. The echoes of the doxology sung at the Conference in 1890 remind us of union work accomplished then; the frequent prayer-meetings and conferences at all the mission centres in China; the harmonious working of Tract, Educational, Medical and other associations, all speak of union, whilst the tone of the missionary journals, and the desire for union in hymnology and all kinds of literary work, tend to shew that the missionaries out here on the field are united in spirit, and as nearly as possible in practice. And now with thankfulness we record this most recent indication of union, in the harmony of these united evangelistic meetings, when there was such a beautiful overlooking of those "differences which make no difference."

It may not be out of place here to refer to a "union" controversy which took place in 1867. The *China Mail* of May 1st gave some extracts from a letter of Dr. Legge, published in connection with the Annual Report of the Morrison Education Society. The learned Dr. had occasion to refer to the "number of our Protestant missions, and the feebleness of them individually." "This characteristic," he added, "is inseparable from our Protestantism. In itself it is a matter to be regretted in the present: in the long run I believe it will turn out to the furtherance of the great object of missionary enterprise." The *China Mail* maintained that Dr. Legge had struck at the very root of missionary failure, and followed up the assertion with four propositions culminating in the necessity of "all missionaries in China uniting in one common society, the directors to have the appointment of members to stations; the organization of schools, the distribution of books, and the control of funds entirely in its hands." In the able response that was made then, it was shown from statistics that Protestant missions were not a failure, that any hindrance from jealousies between missions of different denominations was so infinitesimal as not to be worth taking into account. After showing the impracticability of all the missions in China uniting in one organization the undesirability of such a fusion was pointed out, as such could only be secured by the sacrifice of that individuality, that freedom of conscience and of operation so characteristic of Protestantism.

These twenty-five year old arguments have not been repeated here for the purpose of pointing out their cogency in China at the present time, so much as to show by a backward glance how the question of "union" has found its own level, or rather, how the anticipations of the workers then have been fully realised. The answer to the *China Mail*, 1867, was that the objects proposed could be "better secured by leaving the natural affinities of different missions, the practical good sense of the various laborers, and their earnest desire for the progress of the work, to work out a substantial unity, than by any attempt to combine in an arbitrary organization men of such different creeds, habits, and ideas, as the Protestant missionaries in China." Such meetings as we have referred to in the foregoing are one of many indications that we have attained to the hoped-for unity. The Protestant missionaries of China thankfully realise from experience that it is good and pleasant for brethren to dwell and work together in unity.

The C. E. S. in China.—A Plea for Extension.

BY REV. O. F. WISNER, AMERICAN PRESBYTERIAN MISSION, CANTON (*Fa Ti*).

I WRITE this article at the order of one of our local (native) Christian Endeavor Societies, and it is their request that you should give it publicity through the columns of *THE RECORDER*. We have recently been favored with a very pleasant visit from Father Endeavor Clark, and a good deal of enthusiasm was naturally evolved. This took the rather broad direction of a desire to propagate the Society throughout the Church in China. Hence this article and also one in Chinese to the *中西教會報*. Our Society was organized in connection with the *Fa Ti* Church in April, 1892, so is comparatively new. Still we have a membership of over 40, and the results are very encouraging already. The members have asked me to set forth in English what we conceive to be some of the advantages of this organization, and so we will begin with some of its

General Benefits.

1. It utilizes every church member. None is too small, or too poor, or too old, or too illiterate to do *something*. If he can't speak, he can live. If he can't convince sinners, he can encourage his fellow-Christians. Every person, for instance, who is permitted to come to the Lord's table, can do something to make a prayer-meeting a living, helpful agency in the church life. It is the aim of this Society to direct and train each individual member in some legitimate and helpful form of Christian activity.

2. It encourages the backward to work. There is an immense amount of latent power in the Church, vast deposits of unworked energy lying covered by feelings of modesty or indifference. These should be brought out and utilized. The Church needs to develop her internal resources as well as to make new conquests. It is discouraging and unprofitable work, this adding of silent members to a dead Church. And oftentimes all these church-drones need is encouragement and training to make first rate honey-gatherers of them. For the Holy Ghost doesn't regenerate men into drones. Our silent members are such by habit, not by nature. The Spirit has but one call for all men: it is to a holy life; "in diligence not slothful; fervent in spirit, *serving* the Lord." Christian Endeavor merely tries to break through the natural timidity and reserve of every Christian, and help him to be a pure, earnest, zealous *servant* of God.

3. It makes every church member a shareholder. It fosters the feeling of ownership in the Church and of interest in its success.

When a man has stock in an institution and has a voice in the management of its affairs, he interests himself in the details of its business and plans for its welfare. We don't want the general church membership to look upon the Church as a religious concern that is run by the pastor, elders and deacons. We want them when they speak of "our Church" to feel a personal ownership, interest and responsibility. Christian Endeavor aims to awaken and stimulate this feeling.

4. It greatly multiplies the total working power of the Church. Two earnest men can do more work than one, whether at hoeing corn or preaching the Gospel. More nozzles pointed at a fire means, if properly backed by hose and engine power, more water and speedier extinction. No efficient fire-department employs two or three fire-men out of each company to put out a big fire while the rest of the several companies stand idly by. In all our organization to further our earthly interests we see to it that the *full efficiency* of the organization is brought out. But as stewards of the Lord's work we have been too long foolishly expecting of the church-pastor all the drudgery in the Master's vineyard, while the average church membership bargained with the Church for sleeping car accommodations to the skies, with beds of down and roses furnished. The spectacle of the godly pastor tugging away alone at the Gospel car up Zion's difficult incline, while his "beloved flock" take luxuriant and easy (though slow) passage within, or on top, or hanging on behind, and occasionally through mischief or ignorance "scorch" the wheels,—all this is, we trust, almost a thing of the past. Nowadays we expect to see every member a working member. Every man must be on his feet on the ground, and the car must move briskly forward under the united pressure from many shoulders. And if a man can't find a place to pull, or pry, or push somewhere about this glorious, onward-moving vehicle, the Church, then he must at least walk along behind and carry the tar-bucket. The idea of the day is universal, united effort for Christ. And it is just the difference between one man drawing a dozen up hill, and the whole thirteen unitedly drawing the vehicle lightened of the load of twelve. Christian Endeavor is one of the agencies at work inducing those who have hitherto been mere passengers to alight and lend a helping hand to the load, "a shoulder to the wheel." It appreciates the fact that *the whole Church* can do infinitely more work for Christ than can the pastors and elders alone.

In establishing the Church of Christ in China we want to train every one of our converts to interested and industrious activity. Whatever agency or method will aid in securing this activity should be gladly welcomed and employed by all who have mission work

in charge. That the Christian Endeavor movement has succeeded marvelously in this direction in the home lands goes without argument with all who have watched, even from a distance, its wonderful growth and work. That it will do the same for the Church in China may be illustrated, if not proven, by what I will briefly add as its

Benefits to our particular Church.

1. It has made all our meetings more interesting. The members are pledged to individually help on each meeting they attend. And thus far they have kept their pledge. They act as though they felt the meetings were their own. Making a proper allowance for the natural reserve of the Chinaman on the one hand, and his proverbial loquacity on the other, there can be no doubt that we have derived great help from our Society in the general church meetings.

2. Two of the members (laboring men) who could not read have been taught an hour each evening by the members in turn, and are now able to follow the reading of the Scriptures in colloquial in our services, and to read a verse creditably in the course of a meeting. That kind of work speaks for itself.

3. Two persons from the neighborhood have applied for baptism as the result of work by some of our members. Many others have been brought to our services.

4. Our Society has undertaken the systematic visitation by our members of the whole region in the vicinity of our church. The members go two and two and have gained a hearing in a number of cases, and visits and civilities have been exchanged, and we hope for a goodly harvest from this scattering of the seed.

I give below the "Pledge" or "Rules for Members" of our organization, which have been adopted by some other societies besides our own, and will be presented for adoption by our general Society for the Canton province at the beginning of the Chinese year.

- | | | | | | | | | | | | |
|---|---------------|---------------|----------|------------|---------------|-------------|-----------------|---------------|-----------|---------------|----------------|
| 事 | 久依神旨意行本分及助益人之 | 應允倚賴救世主賜力量一生之 | 應允每日自己祈禱 | 或揀詩歌唱或代人祈禱 | 應允凡有機會聚集或講解聖書 | 音堂或帶同親朋往聽福音 | 應允每安息日終日謹守必到福音堂 | 凡入會者必要應允每日自己讀 | 可簽名入勉事救主會 | 凡已受洗禮領聖餐者心意允悅 | 勉事救主會規條 花地支會所設 |
|---|---------------|---------------|----------|------------|---------------|-------------|-----------------|---------------|-----------|---------------|----------------|

I may say that this "Pledge," with a translation, was placed in Dr. Clark's hands when he was here, and was approved by him. May we not hope for further organization along this line throughout the Church in China, and may we not hear further from some of the societies that have been working along these lines, some of them for years, and most of them longer than we? Could we not have, moreover, some method of intercommunication and some uniformity of method between the different societies of this type throughout the empire?

Draft of Explanations on Chinese Text of St. Mark's Gospel.

As accepted by the Board of the National Bible Society of Scotland.

THE clauses printed in clarendon (v. 1. *The Beginning of the Gospel*), are intended to be used as chapter headings.

TITLE.—MARK'S GOSPEL. These two characters (Mark) form the name of the writer of this book. The book is called Gospel [lit. "Happiness-sound"], because it contains the story of the life of the Saviour.

CHAPTER I.

1. The Beginning of the Gospel.

1. Shang-ti. The great Spirit who is Creator and Preserver of Heaven and Earth, of all men and all things.
Son of God. Means the Lord Jesus.
Jesus. These two characters form the name of the Saviour of the world.
Christ. These two characters reproduce the sound of a foreign word, meaning Anointed to bear office.
Gospel. The books about Jesus are called Gospels because they tell of the saving love of God made known in Christ Jesus.
Prophet. Men of old to whom God made known his will that they might proclaim it to others.
Isaiah. Name of an ancient prophet.
2. "I" (will send), *i.e.* God.
"Thy" (face), *i.e.* of Jesus.
Messenger. Means John, see below, v. 4.
3. Lord, *i.e.* Jesus.
4. John. Name of a prophet sent by God to announce the coming of Jesus.
Baptize. Means to perform the rite of baptism. See below.
Baptism. A holy rite in which water is used.
5. Judea. Name of a province. See map.
Jordan. Name of a river. See map.

- Jerusalem. Name of the capital city of Judea. See map.
8. Holy Ghost. This Holy Spirit is also called God. See v. 1.
9. Jesus receives Baptism.
9. Galilee. Name of a province. See map.
Nazareth. Name of a town in Galilee, where Jesus was brought up as a child. See map.
12. Is Tempted.
13. Satan. Name of the great evil spirit who tempts men to sin.
Angels. Good spirits in the service of God.
14. Preaches throughout Galilee.
14. Was put in prison. John, a righteous man, rebuked the sin of the wicked king Herod, and was first put in prison and afterwards beheaded by Herod. See ch. vi. 17-29.
The kingdom of God. Concerning this kingdom the Lord Jesus said, "My kingdom is not of this world." See John xviii. 36.
16. Calls disciples.
16. The Sea of Galilee is a lake, which the Jews called a sea because of its size. See map.
Simon. Name of a man.
Andrew. Name of his brother; both fishers.
19. Zebedee. Name of a man.
James and John. Names of two men, sons of Zebedee. They and their father were fishers. This John is not the same as John the Baptist.
21. Performs many miracles.
21. Capernaum. A city of Galilee. See map.
Sabbath. By the command of God the Jews rested from labour one day in seven, and this day was called the Sabbath.
Synagogue. A hall where the Jews met to read the Scriptures and to worship God.
22. The Scribes were religious teachers among the Jews, who read and explained the Scriptures. See ch. ii. 25.
23. Unclean spirit. Not the spirit of a dead man, but a wicked spirit which had taken possession of a living man and tormented him. See also vv. 34 and 39; ch. iii. 11, 15, 20 to 27; ch. v. 1 to 20; &c.
35. Prayed, *i.e.* prayed to God in heaven.
38. Preach the word. The "word" is the true word of God, not the so-called "word" of the Taoists.
44. Priest. In ancient times men worshipped God by offering sacrifices. Those who were appointed to make these offerings for the people were called priests.
Things commanded [lit. "ceremonial things"], *i.e.* things offered to God as a thank-offering by those who were cleansed.
- Moses. A holy man of old, who proclaimed God's law to the Jews. He lived about 1500 B.C.

CHAPTER II.

13. Teaches the multitudes.

13. Sea-side. The shore of the lake of Galilee.

14. Alphaeus. A man's name. Levi, the name of his son. Receipt of Custom [lit. "Customs barrier"]. The Jews at that time were subject to the Roman empire, and the customs were oppressive and harshly administered. Hence (see v. 15), the publicans had a very bad reputation.

16. Pharisees. Name of a Jewish sect.

19. Discusses fasting.

23. Discusses observance of the Sabbath.

25. Scripture [the word is not in the original text, nor in the English versions, but occurs in Dr. John's translation. It could perhaps be dispensed with, but if it appears here it should be explained]. The sacred books given by inspiration of God.

22. Bottle. The Jews used skin bottles to contain wine.

25. David. Name of a king of the Jews, about B.C. 1000.

26. Abiathar. A man's name. He was a priest, and being appointed head of the priests is called "priest-superior." The house of God was the place where sacrifices were offered by the priests in the public worship of God.

Shewbread. Twelve cakes were arranged on a table in the house of God, as a memorial holy to God. They were changed for new ones every Sabbath, and the old were then to be eaten by the priests, but none else might eat them.

28. Son of man. A title of Jesus. The Lord Jesus, having come into the world and become a man, frequently called himself "The Son of man."

CHAPTER III.

1. Heals a man with a withered hand.

6. Herod. Name of the Jewish king subordinate to the Roman emperor. Hence a faction who took his name were called "Herodians."

8. Idumaea. Name of a place,—a district east of the river Jordan. See map.

Beyond Jordan. The country east of Jordan was called "Beyond Jordan."

Tyre and Sidon. Names of two cities of Phoenicia, a country N. W. of Galilee, whose people were not Jews.

13. Appoints twelve Apostles.

16-18. Names of twelve disciples chosen by the Lord Jesus. To some he gave new names. They were afterwards called apostles.

15. Simon (see ch. i. v. 16), now also called Peter.

17. James and John. See ch. i. 19.

18. Andrew. See ch. i. 16.

18. Andrew. See ch. i. 16.
 James. Name of a man.
 Alphaeus. Name of a man.
 Zealot. The name of the members of a Jewish sect.
19. Judas Iscariot. Judas is the name of a man. Iscariot (as given in Chinese) is the name of his native place.
 Betrayed. Judas was a false disciple and afterwards betrayed his Master to his enemies for money. See ch. xiv. 10, 11; 43-46.
20. His relatives seek him to take him home.
22. Beelzebub. Name of an evil spirit.

CHAPTER IV.

1. Teaches many things in parables.
1. Sea. The Sea of Galilee. See map.
11. Without, i.e. outside the number of the chosen disciples of the Lord Jesus.
35. Stills by his word a great storm.
35. The other side. That is, the opposite shore of the Sea of Galilee. [This explanation is needed, because the phrase is commonly used for the Buddhist heaven, reached through merit and transmigration.]

CHAPTER V.

1. Drives out an unclean spirit.
1. Gadara (men of). Name of a place east of the Sea of Galilee. See map.
19. Lord. That is, God.
20. Decapolis. Name of a district containing ten cities. Most of these were on the east of Jordan. See map.
22. Jairus. Name of a man.
25. Cures a woman with an issue of blood.
35. Restores to life Jairus' daughter.
41. Talitha cumi. These are the sounds of the words which the Lord Jesus spoke.

CHAPTER VI.

1. Is rejected in his own village.
1. From thence, i.e. from Capernaum.
 His own country, Nazareth, where he was brought up.
2. Sabbath and Synagogue. See ch. i. 21.
3. The carpenter. From this verse and Matthew xiii. 55 it appears that Jesus in His youth worked as a carpenter.
 Mary. The name of the mother of Jesus. See Luke ch. i. 26-35, and ch. ii. 1-40.
 James, Joses, Juda and Simon. The names of four men who are called the Lord's brethren. James, Juda and Simon were common names among the Jews.
4. Prophet. See ch. i. 2.

7. Sends his 12 Apostles to preach and heal diseases.

7. Twelve Disciples. Also called Apostles. See verse 30, and ch. iii. 14.

11. Day of judgment. The day when God will judge the quick and the dead.

Sodom and Gomorrha. Two exceedingly wicked cities of old.

14. The death of John the Baptist.

14. Herod. Name of the ruler of Galilee.

John. See ch. i. 4.

15. Elijah. A prophet of God, about B.C. 900.

16. John, whom I beheaded, *i.e.* John the Baptist. See below, vv. 17-29.

71. Philip. Name of a brother of Herod.

Herodias. Name of Philip's wife. Herod had first married the daughter of a neighbouring king; afterwards put her away, and took Herodias, his brother's wife. John the Baptist rebuked this sin, and therefore Herodias hated him.

30. Jesus feeds 5000 men.

30. Apostles. The twelve disciples chosen by the Lord Jesus (see ch. iii. 13-15) were afterwards called Apostles because they were sent by Him to preach the Gospel.

45. Walks on the sea.

45. Bethsaida. Name of a city on the west side of the Sea of Galilee. See map.

53. Gennesaret. The district to the N. W. of the Sea of Galilee.

CHAPTER VII.

1. Teaches the people what really defiles a man.

1. Pharisees. See ii. 16.

Scribes. See ch. i. 22.

Jerusalem. See ch. i. 5.

2. Defiled. Not that their hands were unclean in appearance, but they had not been ceremonially purified. See below; vv. 3, 4.

3. Traditions. Ancient teachings handed down orally from age to age, distinct from the law of God written by Moses.

6. Prophesied. Means that he spoke by inspiration of God. See Isaiah xxix. 13.

"This people," *i.e.* the Jews.

"Me," *i.e.* God.

10. Moses said. Moses being a prophet delivered the commands of God. See Exodus xx. 12.

24. Heals the daughter of a Phœnician woman.

24. Tyre and Sidon. Two cities N. W. of Galilee. See map.

26. Greek. Greece was the name of a country N. W. of Judaea. This woman was not a Jew.

Syro-Phœnicia. Country N. W. of Galilee. See map.

31. Heals a deaf man.

31. Decapolis. Name of a district. See ch. v. 20.

Sea of Galilee. See ch. i. 16.

34. Ephphatha. Sound of a Jewish word.

CHAPTER VIII.

1. Feeds 4000 men.

10. Delmanutha. Name of a city w. of the Sea of Galilee.
See map.

11. The Pharisees question with Jesus.

22. Jesus heals a blind man.

22. Bethsaida. Name of a city near Sea of Galilee.

27. Peter acknowledges Jesus to be Christ.

27. Caesarea Philippi. Name of a city in the n. of Palestine.
See map.

28. Elijah. See ch. vi. 15.

29. Christ. See ch. i. 1.

Peter. See ch. iii. 16.

31. Son of man. See ch. ii. 28.

Elders. Men of influence among the Jews.

Chief-priests. Leading men among the priests. See ch.
i. 44, and ch. ii. 26.

Scribes. See ch. i. 22.

33. Satan. See ch. i. 13.

34. Cross [lit. "ten-character-frame"]. An instrument of
punishment for the execution of malefactors, shaped like
the Chinese character "ten."

38. Father. That is God, the Heavenly Father.

CHAPTER IX.

1. Jesus is transfigured.

4. Elijah. See ch. vi. 15.

Moses. See ch. i. 44.

7. "This," *i.e.* Jesus.

12. Scripture. See ch. ii. 25.

14. Casts out a dumb spirit from a young man.

17. Dumb spirit. An evil spirit, which possessed the lad, and
made him dumb.

30. Foretells his death and resurrection.

30. Galilee. See ch. i. 14.

33. Teaches his disciples humility and watchfulness.

33. Capernaum. See ch. i. 21.

38. John. One of the twelve Apostles. See ch. i. 19, and iii. 17.

CHAPTER X.

1. Teaches regarding divorce.

1. Beyond Jordan. See ch. iii. 8.

Judea. See ch. i. 5.

2. Pharisees. See ch. ii. 16.

3. Moses. See ch. i. 44.
13. Blesses little children.
14. Kingdom of God. See ch. i. 14.
17. Teaches a young man how to obtain eternal life.
32. Again foretells his death and resurrection.
32. Jerusalem. See ch. i. 5.
33. Son of man. See ch. ii. 28.
Chief priests. See ch. viii. 31.
Scribes. See ch. i. 22.
35. Rebukes the ambition of two of his Apostles.
35. Zebedee, James and John. See ch. i. 19.
33. Gentiles. All who were not Jews were called Gentiles by the Jews.
38. Washing. Refers to Baptism. See ch. i. 4.
46. Restores sight to a blind man.
46. Jericho. Name of a city N. E. of Jerusalem. See map.
Timaeus. A man's name.
Bartimaeus. A man's name.
47. Nazareth. See ch. i. 9.
David. See ch. ii. 25. He was an ancestor of Jesus.
51. Rabboni. Means "My Master."

CHAPTER XI.

1. Enters Jerusalem riding on an ass.
1. Mount of Olives. A mountain on the east side of Jerusalem.
Olive-trees grew on it, and hence its name.
Bethphage and Bethany. Two villages near Jerusalem.
See map.
9. Hosanna. Means "Save, I beseech."
10. David. See ch. ii. 25, and ch. x. 49.
11. Condemns the barren fig-tree.
11. Temple. The temple of God in Jerusalem.
15. Purifies the Temple.
18. Chief-priests. See ch. viii. 31.
Scribes. See ch. i. 22.
27. Is questioned as to his authority.
27. Chief-priests, Scribes and Elders. See ch. viii. 31.
30. John the Baptist. See ch. i. 4.

CHAPTER XII.

1. The parable of the husbandmen.
11. Lord, *i.e.* God.
10. Scripture. See ch. ii. 25.
13. Jesus teaching regarding the payment of tribute.
13. Pharisees. See ch. ii. 16.
Herodians. See ch. iii. 6.
14. Caesar. The title of the Roman emperor, to whom the Jews were at that time subject.

15. Penny. The Jews, being at that time subject to the Roman Empire, used the Roman coins. These had on them a figure of the emperor, as well as his title. The "penny" here spoken of was made of silver, and weighed about one-tenth of a Chinese ounce.
18. Regarding the resurrection of the dead.
18. Sadducees. A Jewish sect. They said there is no resurrection, neither angel, nor spirit.
26. Book of Moses. That is, the book of Exodus, which was written by Moses by inspiration of God. Moses; see i. 44. Bush. God appeared to Moses in a burning bush. See book of Exodus, ch. iii. Abraham, Isaac and Jacob were three men of ancient times. Abraham was the ancestor of the Jewish nation, about B.C. 1900. Abraham begat Isaac and Isaac begat Jacob.
28. Regarding the greatest of all commandments.
29. Commandments, *i.e.* the commandments of God. Israel. A name of the Jewish people in ancient times.
34. Kingdom of God. See ch. i. 14.
35. Jesus argues with his opponents.
35. Christ. See ch. i. 1. David. See ch. x. 47.
36. Holy Spirit. See ch. i. 8. Right hand. The right hand was then the seat of honour.
39. Synagogues. See ch. i. 21.
41. Praises the liberality of the poor widow.
41. Treasury. The place in the temple of God where offerings of money were made for the support of His worship.
42. Mite. The smallest copper coin in use among the Jews.

CHAPTER XIII.

1. Teaches his disciples regarding things to come.

1. Temple. See ch. xi. 11.
2. Thrown down. The reference is to the destruction of Jerusalem and the temple not many years after by the Roman soldiers.
3. Over against. The temple was on a hill-top on one side of a valley, and the Mount of Olives was on the other side, opposite to it. Peter, James, John and Andrew. See ch. iii. 16, 17 and 18.
11. Holy Ghost. See ch. i. 8.
14. Daniel. A prophet. See ch. i. 1. Judea. See ch. i. 5.
21. Christ. See ch. i. 1.
26. Son of man. See ch. ii. 28.
37. Messengers, *i.e.* Angels. See ch. i. 13.
22. The Son, *i.e.* the Son of God. See ch. i. 1. The Father, *i.e.* God the Father.

CHAPTER XIV.

1. **Passover.** One of the great feasts of the Jews.
Unleavened bread. During the Passover feast the Jews were forbidden to use leaven. Hence the name. See Exodus xii.
3. **Jesus is anointed at a feast.**
 3. **Bethany.** See ch. xi. 1.
Simon. A man's name. This is not the same as Simon Peter. See ch. iii. 16.
Nard. Nard is a sweet-smelling plant.
 10. **Judas Iscariot.** See ch. iii. 19.
12. **Observes the Passover feast with his disciples.**
 12. **Passover lamb.** During the Passover feast a lamb was to be killed and eaten in each family. See Exodus xii.
 13. **City, i.e. Jerusalem.** See i. 5.
 18. **One of you, i.e. Judas.**
 21. **Son of man.** See ch. ii. 28.
Scripture. (English: "as it is written.") See ch. ii. 25.
 25. **Kingdom of God.** See ch. i. 14.
26. **Prays in the garden of Gethsemane.**
 32. **Gethsemane.** Name of a place outside Jerusalem where there was a garden.
 36. **Abba, Father.** In these words Jesus addressed God as his Father. See ch. viii. 38.
 42. **He that betrayeth me, i.e. Judas.**
43. **Is arrested.**
 43. **Judas.** See ch. iii. 19.
 44. **Kiss.** By Jewish etiquette the kiss was a usual token of esteem. Judas used it as a sign to the soldiers.
53. **Is examined by the high-priest.**
 62. **Right hand.** See ch. xii. 36.
 67. **Nazareth.** See ch. i. 9.
66. **Peter denies his Master.**
 70. **Galilee.** See ch. i. 9. The speech of Galilee differed slightly from that of Jerusalem the capital.

CHAPTER XV.

1. **Jesus is condemned to death.**
 1. **Pilate.** The governor appointed by the Roman emperor to rule the Jews. See ch. xii. 14.
 2. **King of the Jews.** See ch. i. 14 and ch. xii. 13-17.
 6. **The feast, i.e. the feast of the Passover.** See ch. xiv. 1.
 13. **Cross.** See ch. viii. 34.
 17. **Purple.** In the Roman Empire purple was the colour of the royal robes, and a purple robe was put on Jesus in mockery.

21. Is crucified.

21. Cyrene. Name of a city.

Simon. A man's name. This is not the same as Simon Peter. See ch. iii. 16.

Alexander and Rufus. The names of two men.

27. Jesus dies.

34. Eli, Eli [as in the Chinese version], &c. These are the sounds of words spoken in the vernacular language of Judea.

35. Elijah. An ancient prophet. See ch. vi. 15. The word "Eli," meaning "My God," sounded to some of the bystanders so like the name of Elijah that they said Jesus was calling for him.

38. Veil of the Temple. The outer part of the Temple was called the Holy Place, and the inner the Most Holy Place. They were separated by a veil.

40. Mary and Salome. Names of women.

Magdala. Name of a town.

James. Name of a man.

Josés. Name of another man, also a son of Mary.

42. And is buried.

43. Joseph. Name of a man, who is called a counsellor, i.e. a head man among the Jews.

Arimathea. Name of a town.

46. This was according to the usual method of burial among the Jews.

CHAPTER XVI.

1. Jesus rises from the dead.

1. Sabbath. See ch. i. 21.

Mary, &c. See ch. xv. 40.

5. Young man. An angel of God in the appearance of a young man. See ch. i. 13.

14. He sends his disciples to preach the Gospel everywhere.

14. The eleven. Originally the Lord Jesus appointed twelve disciples to be apostles. See ch. vi. 30. Judas, the traitor, was now removed from the number, so only eleven remained.

16. Baptized. See ch. i. 4.

19. Ascended to heaven. Jesus, on the third day after his death, rose from the dead, and forty days after his resurrection ascended to heaven. See Acts, ch. i. 3-9.

Right hand. See ch. xii. 36.

20 Lord, i.e. the Lord Jesus.

Amen. A Hebrew word meaning "surely," "so let it be."

N.B.—When the explanation is given in the form of a reference to a previous verse the original note may be reprinted in full when thought desirable.

Correspondence.

ANNOTATED SCRIPTURES.

The following letter to the General Secretary of the Executive Committees, appointed by the Shanghai Missionary Conference, is published by kind permission:—

National Bible Society of Scotland,
224 West George Street,
Glasgow, December 15, 1892.

To the Rev. J. W. STEVENSON,
Shanghai.

DEAR MR. STEVENSON:—I am instructed by the Board of Directors of this Society to hand you a copy of Explanatory Notes on the Gospel according to St. Mark, on which the Board have been at work for some years, with the assistance and counsel of a number of representative missionaries.

I feel sure you will be glad to learn that these Notes, in their present form, have now been sanctioned by the Board as falling within the Society's constitution and practice.

The resolution of the [General Missionary] Conference Committee on Notes, as published in *THE CHINESE RECORDER* for October, to postpone action until some portion of the Union Version is in their hands, has combined with other considerations to determine the Board to publish, without further delay, a tentative edition of the Gospel as thus explained. The Board regret that they cannot, as they hoped, have the advantage of your [i.e. The General Conference] Committee's immediate judgment on the Notes; but they believe that the Committee will hail their proceeding as in harmony with the resolution of the [Shanghai] Con-

ference, and as indicating, in the most practical way, what it may be possible for a Bible Society to do, in order to meet the demands of the general body of missionaries and the apparent necessities of the case.

I am further instructed to say that the members of the Conference Committee on Notes will be duly supplied with early copies of the present tentative issue, and that the Board will be happy to receive any suggestions they may desire to offer for consideration in view of future editions.

With kind regards, believe me,

Faithfully yours,

(Signed) WILLIAM J. SLOWAN.

FOREIGN TABLET IN A BUDDHIST TEMPLE.

Tsi-ning-chou, Shantung Province,
December 1st, 1892.

DEAR DR. WHEELER:—A tablet erected in a Buddhist temple in the interior of China by foreigners, partly, too, in foreign character, strikes me as being sufficiently out of the ordinary to deserve mention in *THE RECORDER*. The Iron Pagoda Temple of this city contains it. It is a handsome board with blue ground, gilt border and raised gilt characters.

First are inscribed in English these words: "Head-josh-man

Fo-cheu

T. Buttle

G. Herbert."

Then follows in Chinese an expression of sentiments complimentary to the head-priest, who is referred to above as Fo-cheu. The

old priest still lives, seventy-one years of age, and tells the following narrative: Messrs. Buttle and Herbert were two of Li Hung-chang's military commanders in suppressing the "long-haired rebels" of twenty-seven years ago. Their pay was good—too good to carry with them on the campaign. They deposited it with Fo-cheu in the

temple. Returning afterwards in triumph they received their silver intact, and in lasting commemoration of the integrity of the priest they erected this tablet.

It would be interesting to know more of these two gentlemen. Can any one supply the information?

J. H. LAUGHLIN.

Our Book Table.

A lawyer in Japan has translated General Booth's "Darkest England" into Japanese.

The idea of writing his book on "India and Malaysia," just issued in elegant style, was suggested to Bishop Thoburn during his visit to the United States in 1890. It grew out of the frequent remark of those whose interest was awakened by his addresses: "We cannot get a correct view of India and Malaysia." The volume is as interesting as a romance.

"Chinese Stories," by Prof. R. K. Douglas, is highly praised. In a comprehensive introductory chapter the author has a sketch of the literature of China, giving special attention to that part of it which comes under the head of fiction. Most of the stories have previously appeared, and are now included in this volume, published by William Blackwood and Sons, London.

The Rev. M. L. Gordon has written a book, "An American Missionary in Japan," as an attempt to record what he has seen of the wonderful manner in which the religion of Christ is approaching the minds and hearts and lives of the Japanese people; a secondary aim being to outline the way in

which missionaries prepare for, begin, and, with the help of Japanese associates, carry on to success the work for which they are sent out.

The Rev. J. Jackson, of the Kiukiang Institute, is preparing a commentary on the book of Job. This portion of the Sacred Volume is peculiarly oriental in structure and trend of thought; and, but for the imperfect translation, should be a ready channel for communicating some of the highest teachings of our Christian faith. Mr. Jackson has given himself to the preparation of an improved text in the Wên-li. We hope much from his careful scholarship; and if he succeeds in producing a Chinese version comparable in merit to what Prof. Samuel Cox has wrought in English, the achievement will be indeed noteworthy.

The following are new publications in Chinese of the S. D. K. *The Law about Missions in China*, (傳教定例), consisting of Treaties, Regulations, Edicts and Proclamations in regard to missions. A valuable guide to Christian workers in this empire. Price 3 cts. *A Map of All Kingdoms* (五洲各國統屬全圖), showing at a glance the various countries go-

verned by the leading nations of the world. Very suitable for distribution at examination centres for students. Price 4 cts. *A Diagram of the Religions of the World.* (中西各教人數圖), with statistics in squares of a million each, and each religion differently marked, showing at a glance the scope of each. Useful as a tract. Price 1 ct. Discount on all the above of 40 % on \$5.00 worth and upwards. Sold at the Presbyterian Mission Press.

The China Medical Missionary Journal. Editor and Manager, Percy Mathews, M.D., LL.D. December, 1892. Shanghai: American Presbyterian Mission Press. Issued quarterly. \$2.00 a year.

A full and varied number, invaluable to the profession in China and containing much of interest to the lay reader. "Medical Notes for Non-Medical Readers" is a new department, affording a mine of information, from which we purpose to quote generously. The painstaking skill of Dr. Mathews has richly earned a re-election to the editorship.

The Chinese Scientific and Industrial Magazine. Vol. XXI, No. 3. 1892.

Dr. Fryer is producing a most excellent magazine. The information contained in these well printed pages covers a wide field and must go far toward the general enlightenment of China. Among the many articles in the present issue, we notice the continuation of the Western Materia Medica Series, the Paper Manufacture, and one on Zoology very fully illustrated.

The Pentatonic Tunebook. Seventy Melodies in the Native Scale, for the Use of the Chinese Church. With added Harmonies. London: Weekes & Co., 14, Hanover Street, Regent Street, W.

The native airs are named as follows: "Shansi," "Buddhist Chant," "Kiangsi," "Krehbiel" (arranged), "Tientsin," "Sutherland," "Honan," "Hupie" and

"Kuangtung." In the Preface the compiler remarks: "This book contains the first collection, so far as I know, of Pentatonic airs for Christian worship. The airs are from many sources; some old and tried favorites among us are side by side with tunes composed expressly for this work, and ancient Church Melodies here meet with Chinese, African and Indian airs." Unfortunately, the note accompanying the book has been misplaced, and there is no indication in the work itself as to whom we are indebted for its preparation.

聖道指南 (Shèng Tao Chih Nan). *Guide to Truth.* By Rev. G. R. Loehr. Presbyterian Mission Press. 1892.

An appropriate Introduction is followed by the Table of Contents. The first chapter treats of the Holy Scriptures, and, in natural order, the True God, Creation, Sin, Jesus the Christ, the Holy Spirit, Plan of Salvation, the Ten Commandments and Prayer, are discussed in the form of questions and answers. We believe in the simple catechism as an aid to instruction, but real success in imparting a knowledge of the way of life with such help must always depend more upon the teacher than the book.

玩索聖史 (Wan Soh Shèng Shih). *Studies in the Old Testament.* By Rev. E. Faber, Doc. of Theology. III Volumes. 1892.

The author declares that his purpose in writing this book is to record the events of Sacred Story in a manner suggestive and helpful to the Bible reader. Those who have embraced Christianity possess some knowledge of the New Testament teaching, but usually are not so well informed concerning the mysteries of the Old Testament Scriptures. Those who believe should not forget the fountain of truth; they should think of the treasures with which God has entrusted them, and, as citizens of the Heavenly

Kingdom, make themselves well acquainted with their privileges and duties. The work itself is divided into six parts: I. The Patriarchs, 10 chapters; II. Moses, 13 chapters; III. The Judges, 10 chapters; IV. Israel United Under Kings, 11 chapters; V. The Divided Kingdom, 9 chapters; VI. The Prophets, 18 chapters. God in

History is really the great theme of the work, and its treatment is an appeal to the universal conscience. Dr. Faber has written with learning and ability, and the result is a book that combines the excellencies of the commentary and the historical treatise, and which is wisely adapted to meet the wants of the Chinese mind.

Editorial Comment.

THE communication in this number of *THE RECORDER* from the National Bible Society of Scotland, with the accompanying Notes on St. Mark's Gospel, will come as a surprise to many of our readers. It has been generally supposed that there were insuperable objections, founded on a constitutional provision, to the publication of annotated Scriptures by the three Bible Societies. How this difficulty has been overcome in the present instance, we are not informed. We can only conjecture what effect the action of the younger Society will have upon the future course of the two older organizations; but it is certain that the home authorities will be fully advised by the local Agents on a subject of so much importance. The Notes are to be translated into Chinese and a tentative edition published. We understand this to mean that the Society will print a comparatively small number of annotated Mark as an experiment, at the same time inviting the critical attention of all missionaries to the intrinsic merit and practicability of the work. In comparing these Notes with those sent out by the Hankow committee, one will find that the latter have been greatly simplified and abridged. The fact that the Chinese usually prefer a classical book in the shape

of a commentary, will perhaps not be fairly met by so concise a form of dilucidation; and yet it is difficult to see how the work could be improved in any essential particular, when considered in the light of its intended use,—for circulation among the heathen. But this is only a vague impression: our deliberate judgment must be reserved until we can weigh every line, all of which we have read as proof-matter but have not found the time to ponder with due consideration. The reader should find mental stimulus in studying this product of the Bible Society's Committee, as the latest attempt of interpreting Scripture with skillful evasion of the differences that have emerged in the world of theological criticism.

THE Apostle Paul was consumed with what has been called "mission hunger." He became a veritable itinerant, and his longest pastorates were eighteen months in Corinth, two years in Rome and three years in Ephesus. No plan of saving the world can achieve permanent results that is not inspired by the Pauline spirit of consecration. The missionary life of to-day does not ordinarily involve the hardships of the first centuries, or even of fifty years ago; but the much that remains

to be done, and the difficulties yet to be encountered, call for heroism of faith and patient continuance in well-doing. Preaching tours, more or less extended through regions where the Gospel message is seldom heard, are peculiarly effective in sowing seed for the coming harvest. Some one states St. Paul's missionary creed thus: (1) I believe that whosoever shall call upon the name of the Lord shall be saved. (2) I believe that no heathen will call on Him in whom he has not believed. (3) I believe that in order for the heathen to believe the Gospel they must hear the Gospel. (4) I believe that the heathen will never hear the Gospel till a preacher preaches it to them. (5) I believe that a preacher, in order to preach to the heathen, must be sent to them. [See Rom. x. 13-15.]

THE conviction has long prevailed in the learned world that Egyptian civilization is the source of intellectual and material progress among the nations. The results of critical research in these modern days are likely to make radical changes in the old belief. We are now told that northern Europe had an original and independent culture all its own, and that the Aryan civilization must be regarded as entirely independent of Egyptian civilization. Before Rome asserted her military prowess, or gave the models of jurisprudence which have been accepted by Latin and Saxon races, the bulk of the continent of Europe had made great advance in civil order and industrial pursuits, the centre of power and authority being in the Balkan peninsula. Petre, in his "Journal of Hellenic Studies," says that the evidence points to the existence of metals in Europe before they appear in Egypt; and the tin of Egypt, he thinks, came from mines of Hungary and Saxony, and iron appears in Europe as early as in Egypt. This writer sum-

marizes by saying: "This earliest civilization was completely master of the arts of combined labor, of masonry, of sculpture, of metal working, of turning, of carpentry, of pottery, of weaving, of dyeing and other elements of a highly organized social life." The pending revolution of current notions as to the origin of civilization will scarcely reach a determinate issue: a wider and more thorough investigation will yet again modify conclusions. We shall at least learn to respect the genius of man and esteem him as our brother, of whatever descent or race.

SIR EDWIN ARNOLD would have us believe that there is a connection between the fabulous wonders of Buddhism and the teachings of modern science. In an address before the Japanese Education Society, he gave as a primary instance the assumed intimate relation between the Buddhist Maya, or illusion of the senses, and the existence of colors that we cannot see and sounds that we cannot hear. It is well known that certain sounds are too high or too low for our hearing, and some colors too faint or too bright for our vision; but this fact militates nothing against the objective existence of both the unseen and the inaudible. The chemical action of unseen rays may be as clearly demonstrated as the process or effect of voltaic electricity. There is therefore no illusion whatever in either given case—only a limitation of our subjective experience. The Buddhistic notion has its base in merest phantasm, or the airy dream of a languid imagination. At a dinner at the Tokyo Club, Sir E. Arnold, posing as the apologist of Buddhism, affirmed, in effect, that the softening and humanizing influences which flow from the teachings of Gautama were happily regnant in the lives of the people

of Japan and India. Any well-informed gentleman present on the occasion might have arrested the speaker's poetic flight, by the simple remark that whatever is not Hinduism in Buddhism has perished altogether out of India, and the Buddhism of Japan never was in India. (*Vide* Sir M. Monier-Williams and Rev. George Ensor, in *Church Missionary Intelligencer* for Dec., 1892). We have yet to find a people whose moral standard is very much in advance of their religious teachers; and yet, as one has put it, "the reputation of the Buddhist priesthood is bad in Ceylon, exceedingly bad in China, worse in Tibet, and worst of all in Japan." The Imperial Government, last summer, publicly reprimanded the leaders of the chief sects throughout the Mikado's domain; and, although the disgrace was keenly felt, there appears little attempt at reformation. Sir E. Arnold seeks a close affinity between the Kharmas and Dharma and the doctrine of Darwin. The attempt must be pronounced a dismal failure, since, according to so high an authority as Sir Monier-Williams, "The noteworthy point about the reported birth of Gautama Buddha is that there appears to have been no Darwinian rise from lower to higher forms, but a mere jumble of metamorphoses." And while Buddhism teaches a sliding-scale of existence, which points both downward and upward, Darwinism contemplates the extinction of the unfit and the survival not of the individual but the race. The rhapsodies of our poet-scientist are even surpassed in affecting appeal to our faith by his "glad belief" of annihilation, the "vast consolation" of ceasing to desire to exist, and the parallel which he institutes between "the peace of God which passeth all understanding" and the peace of him who is the devout worshipper of Amidabha.

LORD KIMBERLEY, Mr. Gladstone's Secretary for India, in his reply to the Anti-Opium deputation, speaking on the part of the Government, ignored the "morally indefensible" resolution of the late Parliament and declared that the export of Indian opium must continue. His Lordship quoted approvingly the assertion of Sir James Fergusson that there is no compulsion on the part of the Chinese Government to receive the drug. This is the official view; but what are the facts? The Chinese could not prohibit the import without breaking treaties, and does any one suppose for a moment that the British prerogative could thus be trifled with? This is a sufficient reply to the non-compulsion idea. Moreover, is it not true that the English Government favored the opium trade at first as a contraband traffic, then supported it by force of arms, and at length secured the legalization of it as one of the results of a successful war? *The Times*, in support of Lord Kimberley's position, descants on "vicarious conscience," and "Pharisaism of an extremely odious kind," as if the anti-opium party in Great Britain were composed wholly of ignorant and impractical fanatics. The argument (!) is hardly conclusive; but so far as it is based in the supposition that financial ruin to India would be the necessary outcome of radical reform, the subject is not undeserving of attention. The statement has been made that because the estimated annual value of the opium crop in India is 13,000,000*l.*, that sum would be lost to the inhabitants of India if the growth were prohibited. This is very misleading, since it is an obvious fact that every acre which now produces opium could with little delay be devoted to other crops. The temporary loss entailed by prohibition might be covered largely by civil and military reductions, although, in the last resort,

the British taxpayer would undoubtedly have to assume no small share of it. Chinese silver, which is necessary to maintain the traffic, depreciates the rupee and shuts the market against other products which India might cultivate with great advantage to herself. The statement is made on what appears to be good authority that the taxation placed on the rich of the country is extremely light, whilst the exactions of the poor are so enormous that "they cannot be asked for another rupee for very shame." Expensive public works, huge civil establishments and a needlessly elaborate military occupation,—if justice, and not the terror of the sword, is the better *régime*,—might respond to the demands of a severe economy until equilibrium in financial matters is restored. Imposts placed upon articles of luxury would probably yield sufficient revenue to tide over an exigency created by the abrogation of opium culture. The scale of pay for European officials is often exorbitant, when compared with the impoverished condition of the people. For foreign salaries and pensions India pays annually more than 160,000,000 rupees. We confess to a degree of sympathy with one native writer who thinks it oppression "to tax a Hindu to enable a Christian to live the life of a Nabob in this country," and who asks: "Is it just, is it reasonable, for a Government professing no religion whatever, to spend lakhs of rupees annually on a Church that has absolutely nothing to do with those from whose pockets it is derived?" Cardinal Manning once declared that England only holds India by "the divine right of good government"; and such government is not, and never can be, consonant with a policy of the ruin of the weaker races of mankind by the stronger. The question of revenue may well be considered, but there is a higher contention. The enlightened con-

science of England will not rest until Parliament not only pronounces condemnation on the opium system of India, but also, by solemn enactment, affords ample means for giving effect to the resolution.

THE information has been given out that Mr. Simpson, of New York, is arranging to send two hundred Swedish missionaries to China. It is expected that they will come in batches of twenty, with only one month between the installments. Their pay, which is to cover all expenses, will be \$200 (gold) a year. We are much disposed to look upon this movement in the light of an invasion rather than a re-inforcement. It is impossible for us to speak in this manner without a feeling of regret, but we are satisfied that the time has come to utter some note of warning. It will be observed that the stipend is designed to cover not merely personal needs but outlay for competent instruction in the Chinese language, travelling in the interior, establishing separate stations, and all other items looking to an effective prosecution of the work. It is not our purpose to discuss this aspect of the subject, but we must be allowed, in passing, to express a conviction that cheap missions, on the plan of Mr. Simpson, will ultimately be accounted very expensive enterprises; however, the question of salary will doubtless in time adjust itself. We hear the remark that some of these men have never been accustomed to expensive ways of living, and that the compensation is likely to be entirely in keeping with the value of the services rendered. But is it well to employ men that may be had at the cheapest possible rate in such a field as China? It is understood that a considerable proportion of the prospective new-comers are lacking in literary and general culture, that they are not sufficiently acquainted with the English

tongue to intelligently correspond with the Directorate in America, and must forego many of the books which are most needed by the missionary student; and they are, in other respects, but ill equipped for the important and difficult service which they are to essay in this heathen empire. In writing as we have done, there is no lack of genuine respect for a number of our worthy Swedish friends in connection with the International Missionary Alliance and the C. I. M., and we are inspired with a similar feeling for the sincere men and women who are coming out under the circumstances herein described. The individuals are not blameworthy; but the scheme which has placed them in an unfortunate position, we hold, is fairly open to criticism. We understand that Mr. Simpson is moved by the example of J. Hudson Taylor; but evidently he has overlooked several factors in his problem. Mr. Taylor, at the inception of his now great Mission, was an experienced worker, familiar with his chosen field and possessing the advantage of being on the ground to organize and direct, and very soon was ably seconded by Rev. J. W. Stevenson,

and others. Mr. Taylor proceeded with due caution, and did not venture to bring large numbers into the service until from tested conditions he could discern success in the wider sphere. These 200 raw recruits are to be set down on the coast of China without proper leadership; they are to come in such large numbers and in such rapid succession that it will be found impossible, with existing arrangements, to adequately provide for their reception and give wise direction to their future course. Let it be understood that the *THE RECORDER* is in perfect sympathy with the call for "1000 more," but are we in such haste as to the number that we may not carefully look to the quality of recruits? Shall we ignore the ordinary rules of prudence, to say nothing of grave questions of administration, in a movement which must of necessity involve more or less the entire missionary body? We are glad to say that the Committee on Correspondence, appointed by the Shanghai General Conference, have sent to New York a letter of warning and suggestion, traversing only in part, however, the ground here taken.

Missionary News.

—There are 330 Bible women taking the Scriptures into the Zenanas of India.

—A note of warning: "Look out for the Buddhists of Japan! They would Buddhaize Christianity."

—Dr. Pierson says: "We ought to take as our motto for the new century of missions, just beginning, 'Grudge not; Fear not.'"

—It is estimated that there are about 50,000 converts in China, and the ratio of increase during the twenty-five years, beginning

with 1863, was eighteen-fold or 1800 per cent.

—A leading exponent of Taoism, in one of the cities of Central China, has received baptism at the hands of Rev. E. S. Little, and is followed in the profession of Christianity by all the members of his family.

—The experience of a missionary itinerating in parts of Kiangsi province hitherto but rarely visited by the foreigner, goes to show that the ignorant natives think and

speak of their compatriots from Kwantung and other remote parts of the empire as "foreign devils."

—The chapel of the Doshisha College of the American Board's Kyoto Mission is filled every Sunday morning by from 500 to 700 young men and women, students in the college and girls' schools. This college graduated last year 83 students, the largest number on record.

—An efficient native helper in the Methodist Episcopal Mission of West China first had his attention directed to Christianity by a tract largely composed of Scripture selections. Reading this awakened in him the spirit of inquiry, and he was led into the life of faith and earnest work for Christ.

—Durbin Hall, in connection with the Peking M. E. M. University, is a fine specimen of architecture, — without unnecessary ornamentation, but substantial and impressive, the interior being thoroughly well adapted to purposes of the dormitory and recitation-rooms. The preparatory school has excellent accommodations, and grounds have been secured for the erection of other necessary buildings, which, it is hoped, will be provided for in the near future.

—Rev. W. N. Brewster writes us from Hinghwa, Fookien: "There is a very hopeful outlook in this city among the literary people. Two degree men have been baptized within a few months, and there are four other degree men awaiting baptism, besides several literary men of good families." Mr. Brewster is getting a shipment of picture cards from home of over forty thousand, collected by friends, to be used in Sunday-school work for prizes in day-schools and also as premiums in newspaper, tract and Bible distribution.

—Year before last, when the late Prince Albert Victor was in India, 3000 native Christians, headed by Bishop Caldwell, met him some

three miles out of Tinnevely, representing 95,000 souls under Christian influence, of whom 77,000 were baptized and 113 native clergy. The statement placed in his hands showed that since a similar demonstration greeted the Prince of Wales in 1875, the number of native clergy had increased by 109 per cent., of natives under instruction by 57 per cent. and of communicants by 95 per cent.

—Rev. Geo. B. Smyth sends us the following word:—"Will you kindly say in THE RECORDER that I am going home and that any who would like to write for the paper,—*Fookien Church Gazette*,—or about it, may still address their letters to me at Foochow, and that they will be attended to by Mrs. Smyth. I wish I could persuade more missionaries to write themselves for our paper or induce some of their leading preachers or members to do so. It has a very large circulation for China,—over 1700 copies a month,—and a splendid opportunity is thus afforded of reaching a great audience reached by no other paper, and of doing much toward training competent native writers. The Chinese must themselves write about Christianity if it is ever to be written about effectively."

—Mr. and Mrs. Dawson and Dr. Case have taken up work in Wei-hai, 180 *li* from here. Wei-hai is aptly called the Portsmouth of China. They are having much encouragement in the work there; as many of the people who live there, as well as the soldiers, are natives from some of the adjoining provinces, so do not have the same fear of their neighbours as those in Shih-tau and neighbourhood. The following proverb here will make that quite plain:—"Nan-t'an-teh hsing T'ang Shi-t'an-teh hsing Kiang, Li-tao hsing Wang, muh yu si li-hai."

Nan-t'an is the village where the Misses Moore live, and the people

in it are all called "Tang." The west village, the t'an people are all called "Kiang," and Li-dao, 100 li from here, all the people are called "Wang;" there are none so terribly "li-hai" as these three clans. The Misses Moore had an awful fight to get a house in Nan-t'an; for they imprisoned the landlord and also threatened the foreigners, but through Mr. Stephen's pluck and courage and our united prayers to God we conquered. Some idea of their "clannishness" may be gleaned from the fact that some Chinese have been waiting for years to get a house in these villages, but cannot get one, as their name is different to the clans who reside in these places—*Rev. John W. Wilson, Shantung.*

—At the meeting last year of the Presbytery in Manchuria, composed of the Churches of the United Presbyterian and the Irish Presbyterian Missions, the native ministers, without suggestion from the missionaries, prepared the following deliverance on the subject of opium: "Opium-smoking destroys the bodies and souls of men; therefore it is a sin and cannot be tolerated in the Church. No opium-smoker can be admitted until he has given up the evil habit. Not only so, but no dealer in opium, no one who cultivates the poppy, no one who sells the drug in any shape or form, even in the most sugared of all forms, as pills for the cure of the evil habit, is to be tolerated. Inquirers who are opium-smokers are to seek the aid of the foreign doctor; and if, by reason of long use or other cause, it is impossible to effect a cure, and if the doctor certifies that to abandon the habit means to forfeit life, then a special dispensation is granted; and other things being satisfactory, he may be baptized."

"Drastic enough, all this;" comments a missionary who was present, "but they know better than we do."

—*The Chronicle and The Missionary Review* publish fac-similes of the Prayer-Union card issued from Shanghai. In the former, Rev. F. P. Joseland, of Amoy, says: "Hundreds of Christians are joining this Union all over China, and I have already nearly two hundred members in the nine Churches under my control. It was got up first of all by the Shanghai native and foreign pastors, but is rapidly being accepted by all Churches in China, and is, therefore, becoming a link between all the various branches of Christ's Church in China. For this effect alone it is to be commended, for we do wish the Chinese Christians to realise the unity of the Church, even though the names by which each member may be called may be different. The president is of the China Inland Mission, an Englishman; the vice-president is a Chinese native pastor of great renown belonging to the American Protestant Episcopal Mission; and the secretary belongs also to the same Mission. So it is fairly representative of the three countries. Our Society has always laid stress on native agents as the necessary adjuncts of the foreign missionaries, so that we can all rejoice that China, as a whole, is moving forward thus unitedly and heartily in prayer and effort towards the multiplication of spiritual native workers. It is not a little encouragement to me to see how ready the Christians were to join in this Union, and I am glad to feel that they are thus banded together with their brethren throughout China for such a noble cause."

DEDICATION OF THE A. E. MAIN'S
HOSPITAL, SEVENTH-DAY BAPTIST
MISSION, SHANGHAI.

On Wednesday, the 28th of Dec., at 3 p.m., the hall in the new building was filled by an attentive audience. Among the guests

were Archdeacon Thomson, the Revs. G. F. Fitch, T. Richard, C. F. Reid, Gilbert Reid, Fitz Randolph, Bently, Bryan, Tatum, Walker, Rev. Drs. Farnham and Clark, Messrs. Kingsmill and Buchanan, Drs. Gale, Haslep, Boone and Butchart and a goodly number of ladies. The leading Chinese present were the Revs. Zau Tsung-lan, Y. K. Yen, H. M. Woo, Tong Chi-tsoong, Sz Tsz-kia, Wong Yu-san, Evangelists Li Hou-kway, Li Voh-tsen, Chow Liang-ding and four military mandarins from the camp at the Arsenal; a large number of Chinese ladies filled the rooms assigned them. The audience was quiet and attentive. They joined in a devout manner in the worship and took part in the singing of the hymns. The exercises opened with prayer by Deacon Zau of the Seventh-Day Baptist Mission. Mr. Fitz Randolph followed with an address in English and Chinese. Archdeacon Thomson then spoke to the Chinese; his great command of the language and his earnest thoughtful address secured him a very warm reception from his audience. Mrs. G. F. Fitch spoke of the value of the medical work and of the very great use of trial, sorrow and illness to us all as a noble discipline which should lead us to press onward and upward. Dr. Ella F. Swinney gave a very clear account of the medical work of the hospital. The building had room for 40 beds, but only two of the four wards with 24 beds were to be used at present. The dispensary work had been conducted for nine years in that place and in the native city. The trips into the country, from Thursday afternoon until Monday morning, had been much appreciated by the people. These trips would now have to be discontinued, or carried on at long intervals, for the work at the hospital day and night would occupy all her (Dr. Swinney's) time until

re-inforcements arrive. The hospital is named after the Home Secretary of the Mission, who aided greatly in the collection of the necessary subscriptions in America. Many natives have shown their interest and sympathy with the work by contributing liberally to the funds of the institution. Mr. Fitz Randolph then offered up the dedicatory prayer. Dr. Boone said that it had been his privilege to be acquainted with Dr. Swinney and to see something of her work from its beginnings, and he knew that she had to build up and to carry on her labors under very great difficulties, and that she had always been in straightened circumstances from lack of adequate support. He had learned to admire the Doctor for the wisdom and good judgment she had displayed and for the Christian spirit which animated her in all her work. After the guests had inspected the hospital, they partook of collation. The buildings are well adapted for all needs. The architect, Mr. Kingsmill, and Dr. Swinney, also, may be congratulated on knowing how to accomplish so much with the limited means at their disposal.—H. W. B.

NOTICE.

—Forms have been sent to all the Societies mentioned below, with the view of getting out a new and corrected List of Missionaries. If there are any Societies not enumerated in this list, it will be a favor if notice is sent at once to the Presbyterian Mission Press, Shanghai, giving full particulars as to number of missionaries, whether married or single, date of arrival, post office address, Chinese names, together with year of establishment of Mission:—

British.

London Mission.
B. and F. Bible Society.
Church Missionary Society.

English Baptist Mission.
 English Presbyterian Mission.
 Wesleyan Mission.
 Methodist New Connection.
 Society for the Propagation of the Gospel.
 Church of England Zenana Mission.
 National Bible Society of Scotland.
 China Inland Mission.
 Canadian Presbyterian Mission.
 Society for the Promotion of Female Education in the East.
 United Presbyterian Church of Scotland.
 United Methodist Free Church.
 Irish Presbyterian Church.
 Church of Scotland.
 Bible Christians.
 Friends' Foreign Missionary Association.
American.
 American Board's Mission.
 Baptist Missionary Union.
 Protestant Episcopal Mission.
 Presbyterian Mission.
 Southern Presbyterian Mission.

Methodist Episcopal Mission.
 American Bible Society.
 Foreign Christian Missionary Society.
 American Scandinavian Congregational Mission.
 International Missionary Alliance.
Continental.

Rhenish Mission.
 Berlin Foundling House.
 Basel Mission.
 Berlin Mission.

Straits Settlements.

English Presbyterian.
 M. E. Church.

Siam.

American Presbyterian.
 Congregational.
 Baptist.

Korea.

American Presbyterian.
 M. E. Mission.
 Canadian Korean Mission.

G. F. FITCH.

Diary of Events in the Far East.

December, 1892.

31st.—The remains of H. E. Pien, late Governor-General of Ché-min, were conducted to Yangchow by his son to-day. The funeral was attended with great pomp, all the officials in the city turning out and joining the procession. Among the various paraphernalia in the procession were the gifts of the Emperor.

—Owing to the destitute condition of the people, the Tungchow authorities have ordered the keepers of pawnshops to reduce their rates of interest on advances. The step is taken by the officials in order to lighten the burdens of the unfortunate people, whose poverty compels them to obtain money from this class of money-lenders at a high rate of interest.

January, 1893.

—The repairs to the Nanking city walls have reached completion to the satisfaction of the Viceroy, who some time ago in person inspected portions of the wall. The work of repairing has cost the treasury something like one hundred thousand taels.

12th.—The Shanghai Manager of the Chartered Mercantile Bank has received

instructions by wire from his head office to resume business.

—Telegraphic advices from various parts of the country report the welcome news of snowfalls. The appearance of the snow has relieved the anxiety of the farming population everywhere, who confidently look forward to a year of great abundance next autumn.

—His Excellency Tsia, being desirous of becoming acquainted with the members of the various missions in Nanking, and of creating a more friendly relationship with them, sent an invitation to all the men in connection with the missions to call and take afternoon tea with him. The invitation was accepted, and Taotai Tsia was found to be a very pleasant gentleman. He has a suite of rooms fixed up in foreign style, showing that he knows a good thing when he sees it. He was at one time in connection with the Chinese legation at Washington, also the legation at Paris. He is somewhat of a linguist, speaking besides his own language, some English, French, Spanish and Italian. We are glad to have a man in office here who has seen enough of the world to know that all other countrymen are not barbarians.

17th.—According to the *Shén-pao*, a recent arrival who has just reached Tungchow from Shanhaikuan, reports having heard that the railroad between Kouyen and Leünchow has been completed and is now open to traffic. According to current reports, he says, the line from the latter place to Shanhaikuan is being vigorously pushed on, a large force of men being employed on the work, which is expected to reach completion before the China New Year. By next spring the track will be further extended to Kinchow and thence to Kirin. An engineer, accompanied by a military officer, has been surveying the route from Shanhaikuan to Kirin. It is also proposed that after the completion of this line, which will be within four or five years' time, a branch line will be laid from Leünchow to connect Peitungchow and Paoting Fu.

18th.—Official telegram received yesterday from Lieut. Bohr, Chief Superintendent of the Imperial Chinese Telegraphs:—

The Russo-Chinese Telegraph Convention was signed on August 25th last by Viceroy Li and Count Cassini, and ratified by the Emperor of China on September 10th last. It was ratified by the Emperor of Russia on the 3rd instant.

Declarations of ratification were exchanged at Tientsin on the 9th instant. New connections will be opened to the public as soon as the extremely severe winter permits the establishment of the lines of junction on the Siberian frontier.

16th.—Intensely cold weather in Central China. Natives assert that there were at least a hundred deaths from cold last night among the very poor in and about the Shanghai Settlements and the native city. The weather has been so cold on the Yangtze that the buoys at the crossings are covered with ice, which has weighted them down in the water, so that they can scarcely be seen.

—It will be remembered when H. E. K'ang first arrived at Canton, as Governor of Kuangtung, he gave orders to organise volunteer corps, as a safeguard against the bandits and robbers, who constantly pry upon the traders and people. This order was given several months ago, and the people, headed by the gentry, have now organised the volunteer corps desired. The Governor, who manifested great interest in this undertaking, was to review the Panyü Hsien forces on the 14th instant and those of the Nanhai Hsien on the 17th idem at the drill ground.

Missionary Journal.

BIRTHS.

At Nodoa, Hainan, on the 26th Dec., the wife of Rev. FRANK P. GILMAN, A. M., of a daughter (Julia.)

At Chinanfu, Shantung, on 3rd Jan., the wife of Rev. JOHN MURRAY, Am. Presby. Mission, of a daughter (Helen Marie.)

At Shanghai, on 4th Jan., the wife of Mr. JAS. WARE, Foreign Christian Mission, of a daughter.

At Tientsin, on Jan. 15th, the wife of the late Rev. G. M. H. INNOCENT, of a son.

ARRIVALS.

At Shanghai, on 25th Dec., 1892, Messrs STANLEY P. SMITH, B. A. (returned), G. E. BETTS, F. B. WEBB, W. J. DAVEY and C. F. E. DAVIS, from England, for C. I. Mission.

At Shanghai, on 1st Jan., 1893, Rev. E. F. KNICKERBOCKER, wife and child, Miss H. J. RICE and Miss A. B. STAYNER, from America, for C. I. Mission.

At Shanghai, 4th Jan., Misses J. DARKING, S. A. CREAM, L. DUNSDON, J. GRAY, C. WILLIAMS, J. W. ARPIAINEN and V. A. HAMMAREN, for C. I. Mission; also Messrs. C. S. CHAMPNESS, W. A.

TATCHELL, D. ENTWISTLE, C. GEAR and P. T. DEMPSEY, from England, for the "Joyful News" contingent of the Wesleyan Mission, Hankow.

At Shanghai, on 18th Jan., Rev. D. N. LYON, of Am. Presby. Mission (returned), from U. S. A.

At Shanghai, 19th Jan., Misses O. HERMENSEN and O. HODNEFIELD, from U. S. A., for the Norwegian Lutheran Mission, Hankow.

At Shanghai, 29th Jan., Rev. J. NYHOLM and wife and Miss C. JOHANSEN, of the Danish Missionary Society, for Hankow.

DEPARTURES.

FROM Shanghai, 31st Dec., 1892, Rev. and Mrs. VANSTONE and two children, for England; also Miss FYSH, for Australia.

FROM Shanghai, 7th Jan., 1893, Mrs. YATES, Am. Baptist Mission and Rev. G. REID, Am. Presby. Mission, for U. S. A.

FROM Shanghai, 14th Jan., Mr. and Mrs. HERBERT TAYLOR and 2 children, Rev. and Mrs. GEORGE KING and two children and Miss EMILY BLACK, of C. I. Mission, for England.

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SOOCHOW HOSPITAL, SOOCHOW, CHINA, February 25th, 1895.

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Surgeon-in-Charge, Soochow Hospital.

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VALENTINE'S MEAT-
JUICE daily, and like
it better than any
preparation of the
sort I have ever
used.—J. MARION
SIMS, M.D.

GEORGE H. EL-
LIOTT, M.D.C.S., in
the British Medical
Journal, December
16th, 1893, "I would
advise every country
practitioner to al-
ways carry in ob-
stetric cases a bottle
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JUICE and consider it
the best of these
(meat) preparations.

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his long illness and
he derived great
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freedom from dis-
agreeable taste, its
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